The Episcopal Recorder.

TRUTH AND PEACE.

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The Episcopal Recorder.

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Poetry.

For the Episcopal Recorder.

A LAMENT FOR THE LOVED.

On the death of Mrs. Caroline P. Claxton, of Wilkesbarre, Pennsylvania.

Oh! can it be, Oh! can it be, that thou art with the dead,
That to the quiet, lowly tomb, thy path so early led,
That in thy loveliness and youth, thou hast forever flown,
And left us in this weary world to journey on alone!
It seemeth still as yesterday since thou a fair, young bride,
Didst to another's plighted faith thy trusting heart confide—
Again we hear thy gentle voice and feel thy clasping hand,
And in thy snowy bridal robe thou dost before us stand—
And can it be, and can it be, that thou, the loved, the blest,
Wrapped in the garments of the grave, hath laid thee down to rest!

Yet ever to our throbbing hearts a something seemed to say,
That thou, so bright in every grace, must early pass away,
Such childlike faith and holy zeal, shone in each act and word,
And with such pure and fervent love thy gentle breast was stirred,
It seemed as though a heavenly light around thy pathway shone,
That spirits of a higher sphere had marked thee as their own.
When sorrow pressed our drooping hearts, e'en as an angel guest,
Thou movedst in our darkened homes, to sweetly cheer and bless—
Such meetness for the *saints in light*, to thee was early given,
And shall we mourn that thou hast passed from this sad world to heaven?

No! though the blessed, happy days with thee are ever o'er—
Though to thy home,—thy form, thy voice, thy smile return no more,
Though in life's sad and trying hours for thee we vainly call,
And never on our listening ears thy gentle footsteps fall,
Yet, ransomed spirit, pure and bright, from all thy labors rest!
To Christ thy early love was given—thy home is on His breast—
And with that gray-haired man of God, who holy teachings gave,*
Whose feet had scarce passed Jordan's flood, e'er thine had reached its wave,
Rest; though no length of earthly years to thee, beloved, was given,
Thy life was long in deeds of love, the measurement of heaven.

Joy, that thy work, below, is done, and death's cold valley past!
Joy, that the grief our bosoms know, o'er thee no shadow casts!
Tears, tears for us, but not for thee, thou free and blessed one,
Who, sheltered from all earthly storms, the crown of life hath won!
Around thy grave hath childhood wept, and many a sorrowing heart,
Thy gentle counsels calling up, hath vowed from sin to part,
Thy memory, as a guiding star, shall lead us on our way,
Shall wean from sin, and sweetly soothe when cares and fears dismay,
Till, "more than conquerors," through the Lamb, at heaven's high gates, we meet,
And washed and purified, with thee, bow at our Saviour's feet. C.

New Jersey.

* Bishop Griswold.

From Mr. Cheever's Address.

THE CHRISTIAN SABBATH.

The next possession and element of National Greatness, which I must notice, is THE CHRISTIAN SABBATH. We possess this blessing through the goodness of God, in a greater purity perhaps than any other people. The permanence of our institutions, the perpetuity of our freedom, depends greatly upon the carefulness with which we guard and preserve it. Here I am compelled to say, that there is a great insensibility to the preciousness and the preserving power of this blessing. A thousand times better the austere strictness, with which our Puritan ancestors observed the holiness of this institution, than the looseness which too often characterizes their descendants in regard to it. In general, a nation's prosperity has been and is proportioned to the sacredness with which it keeps the Sabbath. The reasons are as simple and plain as the daylight. Wherever the Sabbath is kept, it makes holy and well educated families. It infuses into the poor and ignorant a sense of the blessings of cleanliness, knowledge, and virtue, and an ambition to possess them. It links the weeks of households, villages, cities, communities, with a golden chain of order and of love running through them. It is the education of a nation, where, one-seventh portion of our time, we are all at school together. It promotes industry, and yet checks it from overtasking the tired frame of the laborer or the working mind of the student, by the obligation of a heavenly leisure intervening. By recalling the busiest worshippers of Mammon from the vortex, and the din, and the strife of our external world of selfishness and avarice, to the quiet fireside, as well as the solemnity of the sanctuary, it increases our sense of the blessedness of home, makes homely blessings more precious, quickens the pulses of affectionate hearts in the ties of the family constitution, and prevents the utter weaning of the heart from home, in men who would otherwise live in the world and be of the world entirely.*

But this is not all:—our Sabbath is a day of sacred rest, but not of indolence; it is a day of intellectual and spiritual awakening; a day in which a great, onward, lofty impulse is given simultaneously to the minds of a whole people, in the bringing of themes before them, which are a study for the intellect of angels. So that the Sabbath, as God has instituted it, does more to enlarge and invigorate a nation's mind, than all other causes. It is like a periodic inundation of the Nile, after which the week itself is sown and harvested with virtues and blessings. This, most certainly, is the grand reason for the intellectual superiority of Protestant over Catholic countries, where the Sabbath is merely a waste and dissipation of the national mind, and concurs, with other causes, with the multiplicity of other Feast Days, to sap the energies and morals of the people. In proportion as we neglect the Sabbath, we open the door to the same evils which every where meet the traveller in Romish countries.

This institution then is the constituted safeguard, in Divine Providence, of all our blessings. No nation can carelessly permit the habits of neglect and profanation of its sacredness to creep upon her cities, and not be deeply injured. Those Sabbath nuisances, that from time to time spring up through the profligacy of individuals, ought to be destroyed as soon as attempted. I have witnessed much profaning of the Sabbath, and in many forms; in countries where such profanation was esteemed a virtue, and where, though allowed, it was esteemed a sin; but, all things considered, I have never seen a more disgraceful form of such profanation, than here in this city, (New-York,) under the very eye of the authorities, prevails in the daily Sabbath sale of polluted and polluting public journals.

* The notice given by Wilberforce, of the suicide of Lord Castlereagh, as proceeding from the overtasking of his faculties on the Sabbath as on the week day, is strikingly in point:

"He was certainly deranged—the effect probably of continued wear and tear of mind. But the strong impression of my mind is, that it is the effect of the non-observance of the Sunday, both as abstracting from politics, from the constant recurrence of the same reflections, and as correcting the false views of worldly things, and bringing them down to their true diminutiveness. Poor Castlereagh! I never was so shocked by any incident. He really was the last man in the world who appeared likely to be carried away into the commission of such an act! So cool, so self-possessed. It is very curious to hear the newspapers speaking of incessant application to business, forgetting that by the weekly admission of a day of rest, which our Maker has graciously enjoined, our faculties would be preserved from the effects of this constant strain. I am strongly impressed by the recollection of your endeavor to prevail on the lawyers to give up Sunday consultations, in which poor Romilly would not concur. If he had suffered his mind to enjoy such occasional remissions, it is highly probable the strings would never have snapped as they did from over-tension. Alas! alas! poor fellow! I did not think I should feel for him so very deeply."

Life of Wilberforce, Vol. 5, page 131.

From Rev. J. D. Tyler's Sermon.

THE UNTAUGHT DEAF MUTE.

The condition of the untaught deaf mute, though seemingly not so much to be lamented, is really more lamentable than that of the blind. To be debarred by blindness from seeing material things is a sore deprivation—but to be totally cut off, by deafness, from all communion with other minds, is a still heavier misfortune—inasmuch as the world of mind is of more value, and more interest, and more importance, than the world of matter. The blind man beholds not the created things around him. The untaught deaf mute knows not the existence of the Creator himself. The blind are debarred beholding the varied, the perpetual, the beautiful play of the soul in the human face divine. The uneducated deaf mute knows not that such a soul exists. The voice of affection may convey to the blind a knowledge of a God to be loved and a Saviour to be trusted. But no efforts of parental ingenuity, brightened by earnest parental love, have ever, independent of instruction in an Institution for deaf mutes, been able to make known to a deaf mute child the existence of God or its own soul—far less the work and the offices of a Saviour. It is supposed by some that the untaught deaf mute may, by his own unaided observations and reflections, come to the knowledge of Deity. But the contrary is a truth admitting of no doubt. I have read books on the subject of the deaf and dumb. I have had more than ten years' experience among them. I have conversed on the subject with many gentlemen of the largest experience in deaf mute instruction, and of the widest observation both in this country and in Europe, and I have not been able to learn a single instance in which an individual born deaf and without education has conceived the idea of a *First Cause*. And it is the unhesitating belief of those who are best informed on the subject that such an instance has never yet occurred. It is fair to infer, therefore, that under the necessity of the case, it never can occur. Instances are known in which deaf mute children of pious and intelligent parents, have, prior to education, been even admitted to Church-membership, under the fond conceit that they had become truly pious—and in which those very children, after being educated at an Institution for deaf mutes, have declared that, all the while, they knew not that a God existed, or that they possessed a soul destined to live in a future world.

In giving place to the following article on the subject of the Advancement Society, the editors of the Recorder, as on a former occasion, would apprize their readers, that they must not be considered as indorsing the views of their correspondent, or taking sides in this question in any way. They are under the impression, that no evil, but much good may be effected by investigating and thoroughly discussing the expediency of the present organization of this Institution. If it be not placed on the right basis, and one calculated to interest and secure the hearty concurrence and co-operation of the whole diocese, let a change be made, and let us have the strength of all our parishes concentrated in an effort to sustain and render more efficient our diocesan missions. If it be on the right basis, investigation will only make it the more apparent. Our only wish in the matter is that it may become more extensively instrumental in sending the pure waters of life through all the dry and parched moral deserts in the diocese.

EDS. OF EP. REC.

For the Episcopal Recorder.

ADVANCEMENT SOCIETY.

Messrs. Editors,—One of your correspondents stated some startling facts, a few weeks since, respecting an Association in the Diocese, which proclaims itself, and is generally considered to be, the great Church Society in Pennsylvania,—I mean "*The Society for Advancement.*" I have been looking with solicitude for a definite reply to the charges which he has so strenuously advanced. Surely the supporters of that Society, (especially its patrons in the country, who have no opportunity of watching its central movements in Philadelphia) had a right to expect that charges of so grave a character should be promptly met, and clearly refuted. After the lapse of several weeks, one single paragraph is given to the subject in a cotemporary, the "*official organ*" of the Diocese; and that, instead of denying the charges, virtually *admits that they are true!* Aye, if I understand the drift of the article, absolutely defends the abuses referred to!! The whole gist of the reply is that the same abuses take place in the arrangements of the General Missionary Society, and therefore are to be calmly tolerated here. Reform should, he thinks, commence in societies of a general, rather than in those of a diocesan, character.

Suppose the fact to be as stated, are we to endure such flagrant abuses in a society which belongs to this Diocese, and professes in its constitution to recognize our authority, because the same things are done in a society which does not belong to this Diocese, and is in no way under our control? The Advancement Society is charged with adopting a decidedly party policy, and the published list of its officers and committees is referred to as furnishing proof irresistible of the fact. Its advocate, instead of denying, in substance admits the charge; and defends the policy objected to by pointing to what he supposes to be the same fact in the organization of the Foreign Committee of the Missionary Society. What, sirs, has it indeed come to this in Pennsylvania that we must not put down what we feel to be a grievous wrong here, because the same thing is done elsewhere! Such logic will not answer in this latitude. Two wrongs can never make a right.

But the instance referred to by the correspondent in the paper referred to, is, after all, not in point. The General Missionary Society, has not, as he intimates, adopted a party policy. Are *all* its committees of one complexion in this respect, even supposing the Foreign to be so? If not, the cases are not parallel. Look at the Domestic Committee. Consider the ex officio influences by which the whole Institution is enveloped in New York; and you will answer no.

Messrs. Editors, unless the advocates of the Advancement Society can say something better in its defence, they will only confirm those of us whose fears your correspondent has awakened, that there does exist a necessity for a regular examination into the administration of its affairs. For my part I am resolved (and I think many others are just coming to the same conclusion) that not one dollar of my money shall the Advancement Society receive hereafter, until the difficulties raised by your correspondent and *confirmed*, (I must say) by the correspondent above referred to, are cleared up.

INVESTIGATION.

For the Episcopal Recorder.

THE CHURCH OF ROME, VS., THE COMMANDS OF CHRIST.

Gentlemen,—The Church of Rome is now making strong efforts to establish herself in this land of Religious and political freedom. That we may prevent their evil influences, it is necessary to lay before the public from time to time, the errors they inculcate; one of these errors of the Church of Rome which has resulted in the separation of *man* and *wife*, of *parent* and *child*, has just come to my notice. I call your attention to it, that you may, through your columns, lay it before the Christian community and let them judge of the Romish religion from its fruit; by their fruits they shall be known.

"Mrs. Wood, (say the late English papers) has embraced the Roman Catholic Religion, with the intention of taking the veil. She and her husband (continues the papers) have lived on the most happy terms; her marriage with Mr. Wood has been as felicitous as her first marriage with Lord William Lennox was the reverse. The separation of Mr. and Mrs. Wood was solely on the ground of the *impossibility of her being received into the catholic* Church without resolving on such separation, as that church does not recognize the doctrine of divorce. The parting of Mrs. Wood from Mr. Wood and their infant son was truly affecting, and proved the *intensity of their* attachment, the sacrifice they made, and the triumphs of religion over this world."

And now, Messrs. Editors, permit me to say that I can have no confidence in that Church which permits a separation between man and wife, and parent and child. I look upon this as a divorce in fact, and God hath declared no divorce is justifiable save for the cause of adultery. By the consent of the Romish Church we have in this instance a wife taken from her husband, an infant from its mother, its natural protector. Is this the religion of Jesus Christ? Is it not rather the work of the evil spirit, who goes about our world seeking whom he may devour.

Yours. M. R. T.

It is by no means the intention of our correspondent, if we understand the scope of his article, as it certainly was not of the author of the "LETTERS ON THE CHURCH" referred to, in the following communication, to intimate, that the minister or missionary of our Communion, should not cherish the most decided attachment to his own Church, and manifest that attachment on all proper occasions. What our correspondent objects to is that the Missionary sent out into the great moral deserts of the west, should not pursue a course calculated to impress every one he meets, with the idea, that his main business is to make Episcopalians, not to convert sinners,—that the grand scope of his commission is to preach the Church and not Christ. This, we believe, is the very way to make his ministry valueless, and to blight forever, upon every field of labour he enters, the prospect of building up the Episcopal Church.

EDS. OF EP. REC.

For the Episcopal Recorder.

MISSIONARIES OF THE CHURCH.

Messrs. Editors,—The difficulties with which Missionaries of the "far West" have to contend in their efforts to establish the Church, are manifold, and when we think of them, especially at the present time, we are not surprised at their occasionally becoming "home sick" and seeking for an opportunity to return.

Truly theirs is a work of faith! How little do we of the East, in our favourable circumstances, rightly estimate theirs! If we did think of them more, and were we often to make them the subject of our prayers, we could hardly fail to ... their necessities. But great as are those difficulties, have we not reason to fear, that they are, sometimes, *unnecessarily* increased? There is, as you are well aware, a way of ministering suited to excite prejudice and to repel, rather than to conciliate and win. One of your number, in his "Letters on the Church," has given the result of his own experience, on this subject, and has added many valuable suggestions which are well worthy of the serious consideration of our domestic missionaries. Were I a young minister and about to go to the West, I should be thankful for those letters, and not neglect to carry them with me for frequent perusal, lest, in the midst of my cares, I should lose sight of the important principles which they advocate.

The author of the Letters is careful to suggest that the missionary be not over anxious to urge the claims of Episcopacy and to expatiate largely on the importance and excellency of the *Liturgy*. This he does with a clear discernment of the evils resulting from such a course. The missionary who pursues it, will hardly fail to speak uncharitably of other denominations of Christians, even if he does not go so far as to represent them as no part of the Christian Church, and left to uncovenanted mercy. By this means what an obstacle to his success does he throw in his way! what unconquerable prejudices excite! what enmity and even persecution array against himself and his cause! It would be a wonder indeed, if he did not soon abandon his station, under the impression that the ground had been pre-occupied, and there were no chances of success for him.

I might furnish several illustrations of the truth of these remarks, but one will suffice.

There is a beautiful town in one of the western states, situated on a fine river, and containing a population of some two to three thousand. The missionary Bishop on a sojourn there of a few days, at once saw, that it furnished a most favourable opening for an Episcopal church, and therefore determined to make an effort to organize one. He soon procured a missionary, a worthy young man who had just been ordained, and stationed him there. He was zealous, discreet and faithful, and as a consequence soon gathered a congregation. He had taken measures to build a Church, and no doubt would have succeeded, had his health been equal to the task; it was not, however, and he was obliged to leave the place and soon after died. Another missionary succeeded him, but, unlike his predecessor, he immediately began to exhibit the superior claims of his Church, and to intimate that others who did not follow with him were living in schism. Soon prejudice was excited and offence given to many who regarded the Church with kind and charitable feeling. I have personal knowledge of one family of wealth and respectability in the community, who were repelled. They, though belonging to another denomination, were so favourably disposed towards the Church that they frequently attended its services, entertained its minister at their house, were on the most cordial and friendly terms with him, and contributed to his support. The lady herself had strong predilections for the Church, for she had been baptized by the venerable Bishop White, and continued to attend its services until she was married and removed west. Her connexion with another communion was the result of circumstances. At a time of severe domestic affliction she received the most affectionate and valuable attentions from the Presbyterian minister of the place, the only one, indeed, then permanently resident. He was a man of God, an able and laborious preacher, and she had been *accustomed* to hear him. It was to be expected, therefore, that when she felt it to be her duty to connect herself with the Lord's people, that she would cheerfully unite herself to his Communion. She did so, and for years has been blessed in it, but still she loved the liturgy, and would frequently take opportunities to unite in it. In a late letter received from her, she says, "The Rev. Mr. —— has arrived since we last wrote you, and has been preaching in a room not far from us. I often go to hear him, not that I am much pleased with his style of preaching, but from pleasant associations. I feel as if I must always like the service. But Mr. —— soon drove me away by his bigotry and sectarianism. I have heard from him more about *Episcopacy and the true Apostolic Succession* than I ever did before, or ever expect to hear again. He says the Episcopal Church is the only true Church, and we might readily infer, that he deems all ordinances invalid out of that Church. I regret that a man of such character should have come here; how different from poor Mr. —— his predecessor!"

From these facts and some few others with which I have been made acquainted, I infer that the present missionary at that favourable station, can never be otherwise than a serious detriment to the Episcopal cause there.

Circumstances of this kind are certainly suited to discourage many of the best friends of missions, and were it not for the hope that they are comparatively rare, contributors might be induced to specify, in all instances to *whom* their benefactions shall be applied.

S.

For the Episcopal Recorder.

GOODE'S DIVINE RULE.

Dear Brethren,—Will you allow me a column in the Recorder, for the purpose of bearing my humble testimony, to the value of this learned work?

This notice, so long deferred, would have been altogether withheld, had the work of Mr. Goode, during the twelve months of its existence in this country, experienced the reception, to which it is so justly entitled. The formidable aspect of two large octavos, treating upon a solitary topic of Christian doctrine, has, doubtless, staggered the resolution, even of some, who are laborious in study. But, from all who have given them a perusal, an unanimous testimony to their ability and worth has been elicited. The subject of which they treat, holding as it does, so prominent a position, in the unhappy controversy which is now agitating the Church, claims all the labor, which its author has expended ... does it merit the careful examination of ... who are set for the defence of the Gospel.

By a body of men, respectable, from their position in the Church and from their official connection with the most venerable of her Universities, an old heresy has been revived, and Patristical Tradition is put forth as supplementary to, and forming an integral part of the Divine Rule of Faith and Practice. This Tradition, therefore, they elevate to the same exalted place, held by God's revealed Word; asserting for it, an authority equally infallible and absolute, and claiming for it, a submission, equally compliant and reverential. Now, as Mr. Goode well observes in his Introductory Remarks,—"The higher the authority conceded to Divine Revelation, so much the more, does all that comes to us under such a designation, demand our *investigation* as to the evidence, for its divine origin. The more completely we are left to lean upon the intrinsic value of the divine testimony, as the alone ground of our belief, from the mysteriousness of the truths revealed, the more are we bound to sift the evidence for its *being* a *divine* testimony."

It is asserted, moreover, "that divisions among Protestants are all owing to the free use of the Bible, as the sole authoritative Rule of Faith." A serious charge, this;—and if well founded, an unquestionable obligation rests upon all, to adopt that supplemental Rule, which should promise to heal these divisions, and unite in one bond of amity and doctrine, the universal Church. If it be unfounded, then let "the free use of the Bible, as the sole authoritative Rule of Faith," be vindicated from the insulting accusation.

But the main importance of the subject of these volumes, is derived from the fact, that, Patristical Tradition as a divine informant, is the foundation, upon which is erected the whole superstructure of Romish heresies and Tractarian extravagancies. "The last ground,"—says a venerable Reformer, "which they (the Romanists) have, and the fairest to the eye, is their Traditions." "And, as in other grounds, so, in this, the pope hath found by good experience, that they cannot stand longer than the Scriptures lie secret and unknown. He that buildeth upon these grounds hath cause, I think, to bestir both hand and foot, that men may always be kept off from the Scriptures." The remark applies with equal force to the Oxford Neology. In common with Romanism, it leans for support, upon the divine authority of Tradition. Destroy that and the fabric falls. Aware of this, Protestantism has ever brought her main strength to bear upon the demolition of this favourite and all-essential dogma of Papal Rome. From the high vantage-ground of "THE BIBLE ONLY," did the venerable Fathers of the English Church, hurl their deadliest shafts at the Mother of Abominations; and from this same position, now, is Tractarianism, her too dutiful and too respectful foster-child, to be most successfully assailed. Traditional teaching has, therefore, been the chosen theme of the combatants who have successively entered the lists against the Oxford heresy. The masterly productions of Shuttleworth, now Bishop of Chichester,—of Holden, Powell and Goode, all testify to the importance, which *they* attach to this primary article of the pending controversy. Says one of these writers,—"The whole subject, indeed, in all its bearings is one, which seems to me to call for a far more close scrutiny, than it has generally received. Notwithstanding some excellent discussion on particular points, whether of doctrine or discipline, there is still wanting a more comprehensive review of the great *principles*, on which the system of Church authority is based; and to which, the mass of inquirers have the greater need to have their attention clearly directed, since nearly all the controversy which has been called forth, has referred to subordinate points." And again,—"The discussion of the nature and evidence of Traditional authority will be found intimately connected with the very foundations of faith and the essential grounds of all religion." Says another,—"They (the Tractators) have surrendered to Rome the *principles*, upon which that vast system of religious fraud and imposition is built, and while they give themselves out to be the opponents, nay, the best opponents of Romanism, though limiting their opposition to a few of her most crying sins and practical abuses, they are, in fact paving the way for her, by upholding those *first principles* of Popery, upon which her dominion over the minds of men principally rests."

There is another consideration, which invests this subject with a serious importance. The advocates for Traditional teaching, by demanding prompt and implicit obedience to its ex-cathedra declarations,—an obedience of faith, hardly less compliant than that which the Jewish Rabbins were wont to demand for the teachings of the Scribes, when they said,—"Si dixerint scribæ dextram esse sinistram, et sinistram esse dextram audi eos:"—by denouncing the exercise of private judgment;—by condemning all appeal to *evidence*, as impious;—by denying the right of submitting to the fire and the crucible, the reason of the hope that is in us;—by preferring credulity to conviction;—by asking, for the most sacred and momentous of all truths, no surer ground than the former;—by disputing the right, even, to investigate the evidences for Tradition being a divine informant; would not only deny to men the privilege, and destroy the obligation, and, thereby, remove the responsibility, of believing the articles of the Christian faith, but expose Christianity itself to the scoffs and the scorn of infidelity.

Such are a few of the considerations, which invest the question of Traditional teaching with importance; but it assumes a still more serious consequence, from the number of advocates it has found on both sides of the Atlantic. That, unfledged polemics in divinity should be wary enough to elude, or strong enough to resist the falcon-grasp of skilful heresiarchs, were hardly to be expected, but when we see able veterans led captive, it is time, both for wonder and alarm.

The volumes at the head of this article, interpose a very effectual barrier against the ... found, together with the less voluminous treatises, issued by Mr. Hooker, upon the table of every Clergyman of the Church.

An additional interest is imparted to them, by the variety of topics which arise for consideration, throughout the progress of the author's argument. Even that large, and less important, portion of the Second Volume, which is occupied with citations from the ancient Fathers, and from our standard Church writers, will be found to possess no little interest.

The Bishop of Virginia, with a solicitude to banish and drive away from his Diocese, all erroneous and strange doctrine, and with a liberality, truly characteristic, has circulated among his clergy, a number of copies of this elaborate work;—and should they be read, as the Bishop has a right to expect,—Tractarian Theology will make but slow progress through this portion of the Church. We trust there is zeal enough for the truth, in the great body of the American Clergy, not to permit Tradition to be foisted upon them, as an authoritative divine informant, without a thorough sifting of its claims. This pestilent doctrine is fraught with evils which must be witnessed and felt, to be realized. Dark would be the day, should its legitimate consequences be evolved, and its practical results be visited upon the Church, in acts of fiery persecution, and in the spread of still more grievous heresies. J. M. W.

ENMITY OF THE CARNAL MIND.

There is in the heart of man a *specific repulsion* against the claims of God *as such*. No chemical test is surer of detecting a latent ingredient or property, than the religion of Christ the "enmity of the carnal mind" when it would control by its authority or woo by its love. Like the spear of Ithuriel, its touch disrobes of disguise and reveals the true character of what is hidden under it. There is a hand for a friend, and a heart for kindred, and love of country, and provision for our own; exposure of life at the very cannon's mouth, and millions of treasure for defence; efforts on the part of statesmen to bless the land with plenty and peace, and a compensating return if they may but "read their history in a nation's eyes"—but when we claim these same affections and efforts for God, they are at once arrested in their exercise and refused. The natural perfections of God, men will admire and speak of; but from the very contemplation of his moral perfections and government they shrink; and in the spirit of him who drew down a third part of the stars of heaven after him, they say,

> "O thou, who, with surpassing glory crowned,
> Look'st from thy sole dominion—to thee I call,
> But with no friendly voice, and add thy name,
> To tell thee how I hate thy beams."

Wilberforce has demonstrated this, and shown inadequate conceptions on this point to lie at the root of shallow conviction, and worthless, heartless profession. The Saviour declared to an objecting Pharisee: "To whom little is forgiven, the same loveth little."

There is originality and point in the declaration, that the "very arts and sciences would require divine power to teach them effectually, if they involved as much holiness and devotion as the Gospel. Yes, did *mathematics* demonstrate the evil of sin and necessity of holiness just as the cross of Christ does, *problems* would soon be as unpopular as the doctrines of the cross. Were there no progress made in astronomy, without as much

prayer as *watching*, there would be but few astronomical students. If *geology* and *botany* required, as Mount Zion does, 'clear hands and a pure heart' from all who ascended their hills, neither the strata nor the flowers of the earth would have many visitants. And if *music* could never be well played but when there was 'melody in the heart unto the Lord,' or when worship was its only object, music, with all its charms, would have but few votaries. Even place and power in the state would not be the objects of general ambition if they could only be obtained by spirituality of mind, and only retained by consecration to the glory of God. In a word, were the practical and devotional requisitions of the Gospel transferred from the Gospel to any trade or science, there would be just as much aversion to that trade or science as there now is to the Gospel; and as much necessity for divine influence to enforce their claims." These illustrations are novel, and may be deemed bold, but they are incontrovertible.

Terrible charge! a race without God—our species up in arms! Amid blessings unwon. Amid terrors unalarmed. If the great master of the English drama stirs up emotion by the exhibition of fallen royalty, and none crying as it passed, "God save;" what amazement, horror, zeal, become us at the sight of Deity incarnate coming to save, and met, not by mere cold indifference, but resolute repulse—the sum of his history this: "He came unto his own, and his own received him not."

"Fools make a mock at sin." He who adopts God's estimate of it will not hesitate on the great questions which are all in apposition with it, the necessity of atoning blood and renewing grace. The Gospel, the Gospel alone, lifts in our view the pall from a dead world; and he to whom Christ has given light resembles, in the affecting and inciting character of his situation, the man who should awake to consciousness under ground, coffined and shrouded, and who should be able to look, under a sense of his indebtedness to distinguishing mercy, upon the wide extended empire of desolation around him, where God is not named, nor praised, nor celebrated; where corruption alone, in various degrees and forms, exhibits motion; where all life is dead, and "death" only "lives."—*Plea for the Evangelical Press.*

The Episcopal Recorder.

PHILADELPHIA, APRIL 1, 1843.

CONTRIBUTORS TO OUR COLUMNS.—We feel deeply indebted to a wide circle of correspondents, who have hitherto aided us in our labours, and contributed in no slight degree to enrich our columns by the labours of their pen. We hope we shall continue to receive their contributions, and that we shall also be favored with a considerable addition to our list of correspondents from those residing in various, different and distant parts of the country. Our brethren of the clergy, whether living in the great centres and marts of business, or amid the quiet scenes of retired country life, whether exercising their ministry in our large Atlantic cities and flourishing villages, or labouring, isolated and alone in the distant west—and amid all the difficulties and discouragements of a missionary field, could furnish us with a thousand facts in reference to the working, pro[illegible] delightful incidents in reference to the power of the cross, and the onward movement of Christ's spiritual kingdom, that would be deeply interesting to every class of readers. We invite our brethren at large to send us such communications, and would enlist also the laity who love the church and the cause of Christ, in this service. In a paper like ours, from the very nature of the case, *long* articles are generally not admissible. In the first place we have not room for them, and secondly, if we had, they would not generally be read. The most acceptable articles are those which are short, pungent and racy. A few lines to the point are far more effective than longer and more didactic communications. There are some writers that never fail to invest the products of their pen with a charm that sustains interest to the end however long their communications—and there are some subjects that cannot be fully or fairly discussed within a space less than several columns. But, in general, short articles not occupying more than half a column, a column, or a column and a half at the farthest, are much more likely to be read with interest, and consequently to be useful.

RECORDERS SENT TO MISSIONARIES.—A large number of those self-denying, laborious servants of the cross, who, stationed here and there on the wide field of our Domestic Missionary operations, and who are wearing out their lives like the great Apostle of the Gentiles, "in journeyings often, in perils in the wilderness, in weariness and painfulness," while occupied in searching out and gathering in Christ's scattered sheep, and in endeavouring to build up the waste places of Zion, are wholly unable from their stinted salary to pay the subscription price for a religious paper. Our publisher has ever made it a point to send the Recorder to every such missionary, who desired it, without charge. Hitherto several kind friends of the Recorder, who also felt a deep interest in the promotion of the best interests of the missionary cause, have made subscriptions adequate to the supply of our paper to some thirty or forty missionaries. Owing to the peculiar pressure of the times, these benevolent contributors, during the last year or two, have very much fallen off. Our publisher, notwithstanding this failure, has still continued the Recorder at his own expense to all these missionaries. He now informs us, however, that he fears he shall be unable to do this any longer, unless some friends will come forward and contribute at least a portion of the subscription price for this list of Missionaries who receive our paper gratuitously. We should exceedingly regret to withdraw the Recorder from one of the Missionaries who desire it. Will there not be some among our numerous readers who will kindly respond to this call—and order the Recorder to *one, two,* or *more* of our Domestic Missionaries on their account and at their expense?

CHRIST CRUCIFIED.—Had we a thousand lives to live we would spend them all in making known "the unsearchable riches of Christ." Had we a thousand tongues by which to make ourselves heard among the circles of living men we would employ them all in "preaching Christ Crucified" No angel in heaven ever had a theme on which to dilate comparable with this. All the shining glories of creation, all the marks of wisdom, and power and skill, which he so thickly strewn through the whole vast field of God's works—all the types, and symbols and shadowings forth, of the awful majesty of Jehovah, whether by the successive displays of his Omnipotence, or the intense and unspeakable splendor of that uncreated light in which He dwells, and which dazzles even the eyes of Seraphims, afford not those mysterious lengths and breadths—those vast heights and depths for angelic wonder, and adoring love, as the part which Christ acted in the work of human redemption. While nothing in the whole range of Divine Revelation is so simple and sublime—so interesting and effective, in the hands of the preacher of the word, as this one absorbing theme—CHRIST CRUCIFIED, how few there are that fully test its power! We have often been amazed to observe how some preachers lose sight of this glorious orb of light—and seem to be at home upon every topic but this.

We delight to know—and it is precisely what we anticipated—that our young clerical friend, who in the providence of God has been called to occupy the very important post of duty in New York, vacated by the election of Dr. Eastburn to the Episcopate of Massachusetts, opened his commission by the full and distinct annunciation, that "the preaching of Christ Crucified" should be the grand and untiring scope of his ministry in the new field of labor upon which he was then entering.

We are now able to lay before our readers, through the kindness of our New York correspondent, the conclusion of the sketch, commenced in our last number, of the services of the day connected with the induction of the Rev. G. T. Bedell into the Rectorship of the Church of the Ascension.

To the Editors of the Episcopal Recorder:

Dear Brethren,—The general interest excited by the services of the morning at the Church of the Ascension may be inferred by the attendance of a large congregation in the afternoon, at 4 o'clock, the hour assigned in view of the protracted services of the morning, it being nearly half past two when the benediction was pronounced. It was my privilege to listen to the introductory discourse of the new Rector—and the anxiety which at times I confess I had experienced whether a shepherd so youthful could supply the spiritual nourishment for a flock that had received the ministrations of one of our most able and experienced pastors, was entirely removed. Not only did I realize the presence of God in the sanctifying influences of the morning services, but I now beheld confirmation of His providential agency in the bold, yet humble, modest yet decided, simple yet eloquent statement of the Doctrines of Grace which the preacher declared, by God's help, should ever be the theme of his discourse whether in public or in private. It seemed like an *application* of, and *sequel* to, the discourse in the morning. If he had written it with the sermon of Bishop Eastburn before him, it could have scarcely been more marked in its congeniality of sentiment, tone and feeling. The thought would have been present to many minds, that the one was written with a knowledge of the contents of the other. But the absence of this knowledge, and the circumstance that the two were written hundreds of miles apart, makes the coincidence the more pleasing, and must imbent of this parish is *like minded* with his predecessor. But, doubtless, you will desire to judge for yourselves, and though I have gone far beyond the limit I assigned myself when I commenced, I will attempt an analysis of the discourse which gave universal satisfaction to the congregation—while the tears of many hearers could not be restrained. He commenced with an address in which he adverted to the pastoral relation which he now sustained to the people before him—stated his views of the responsibility of this office—noticed the obligation of the Pastor to preach no less by example than by precept—and declared that he approached those duties among this people with trembling confidence. "The future," he said, "is to him lighted by hope rather than experience." He felt that his limited experience was a poor guide in assisting his judgment of the future. He then adverted to the circumstances in which their former Pastor commenced his ministry among them. He too was young—of about the same age with the speaker—and for fifteen years had labored among them with great acceptation and usefulness. This experience and influence of their former Pastor could not be transferred to himself—to him it was lost. "I feel," he said, "like a mariner where general experience teaches him to anticipate the dangers of the sea, but who still expects to reach in safety the port for which he sailed. I, too, confidently expect to reach the desired heaven but my confidence is placed in the invisible hand of Him who directs and shields his servants." He felt honoured by the supposition that the general views of ministerial and pastoral duty which were known to be held by his predecessor would be those by which he should be governed. He should endeavor to pursue the *same moderate, decided course.* He referred delicately to his father and the influence which he supposed the name of this relative might have exerted in their choice of himself as their Pastor. As he firmly believed that the principles by which his relative had been governed in his ministry were in accordance with Scripture and with the genius of the Church, both with respect to doctrine and true Churchmanship, so he hoped to follow an example which both his conscience and his judgment approved. He would take the Bible, the Prayer Book and the Canons of the Church, which were formally delivered to him before them all in the Institution service of the morning, and make them his rule. He should defer to the experience of older brethren, with respect, but only as a *help* to his own conscientious judgment.

This address occupied about fifteen minutes, and was listened to with marked attention. He then selected for his text, 1 Cor. ii. 3. "We preach Christ Crucified."

In explanation of the doctrine, he first instanced the natural depravity of man—that in this state he "had no power to do good works pleasing and acceptable to God, without Divine grace preventing him that he may have a good will, and working with him when he has that good will." Man being thus in a state of rebellion against God, the ministers of the Gospel are sent to beseech them to be reconciled to God. Their commission supposes that *God* is reconciled; and here the preacher brought out distinctly the atonement of Christ in satisfying the justice of the Godhead. In view of the penalty which the Saviour endured for sin, it being infinitely valuable on account of the Divinity of his person, God can now be just and the justifier of all who come to him through Christ. As a result of Christ's sacrifice, he received gifts for men—and thus he bestows on them the agency of the Holy Ghost. The sinner, guilty, for Christ's sake is pardoned—the sinner without merit, through Christ's righteousness is justified—the sinner depraved, by the Spirit is renewed—and the sinner unholy, by grace is sanctified. The crucifixion of Christ was the great act which finished the work of man's redemption, and hence gave a name to the whole work. All other doctrines and all duties are blended with this truth, on which, as the great fact, must be based every effort to bring man back to God. He determined, therefore, to know nothing among them save Jesus Christ and him crucified, and he was governed in this determination by two reasons—1st. As an ambassador for Christ, he has nothing else to preach.—2d. As an ambassador for Christ, he desired nothing else to preach. Under the first head he shewed that this great doctrine was intimated to Adam—was illustrated in the acceptance of Abel's sacrifice and the rejection of Cain's—that it is embodied in the precepts of the law—the Law being a schoolmaster to bring men to Christ—that it was distinctly marked in the Tabernacle service—in the daily sacrifice and in the entering in of the High Priest once a year into the holy of holies—to sprinkle the mercy seat with blood as an atonement, which as the blood of bulls and of goats can never take away sins, was but typical of the lamb slain from the foundation of the world. He then shewed that the prophets as well as Moses, preached "Christ crucified"—compared some striking passages in Isaiah with the life of Christ—stated how full the New Testament is of this doctrine, and shewed that it was blended in all the preaching of the apostle of the Gentiles. He portrayed with much feeling the influence of this doctrine as a *motive.* Men are too much disposed to come into the Church with vain ideas of the inherent efficacy of the sacraments, which, without saving faith, are more worthless than wood, or hay, or stubble. They should be urged with the constraining motive drawn from the love of God in Christ. If this plea avail not, no other will. But participation in the sacraments is a duty, a privilege. Baptism and the Lord's Supper unite in visible bonds the household of faith: and should these be neglected—what argument more prevailing than the command of a Saviour crucified! This also, is the most powerful incentive to holiness, so that it is literally true that the ambassador for Christ has no other subject to preach than "Christ crucified." Under the 2d head, "as your servants for Jesus' sake, we *desire* nothing else to preach," he adverted to the duty of pastoral intercourse—"Let me bear in mind continually," he said, "that my Master was crucified, and God give me grace in private as in public, to preach to you Christ crucified." He adduced eloquent reasons why it would be his theme with the careless sinner—the serious inquirer—the dying sinner and the departing saint. He also looked forward to the day of judgment, and in view of its dread reality felt confirmed in his determination to preach "Christ crucified." He warned his people that he should meet them there, and pressed home the inquiry, how many of them would be found on the right hand of the Judge! One half of the adult members of the little flock he had left were num- [illegible] been his privilege to lead into the way of life— he hoped to meet them in glory: and how many, he asked, of this great congregation, shall I meet there!

In conclusion, he expressed an humble confidence that the same truth would be made effectual to the salvation of many of his flock. Thus he desired above all things—and to this end, looking for the prayers of his people, he would endeavor, by the help of God, to preach Christ crucified.

I need add nothing more to assure you of the high satisfaction with which the views of this youthful herald of salvation were received by his well instructed people. I predict for him a successful ministry in winning souls to Christ; and I know of no greater privilege than to minister to such a people, preaching the doctrine of a Saviour crucified.

Yours, in the best of bonds,

———.

LENT REFLECTIONS.

SEE IF THERE BE ANY SORROW LIKE UNTO MY SORROW.—Did we bear no special relation to the incarnate Son of God, did our hope and happiness stand in no way connected with his sojourn on the earth, and the bitter sufferings of the garden and the cross, still it is hardly conceivable, how any human being could become acquainted with this pathetic story, and not feel the deepest interest in his life and character. But when we reflect it was "for us men, and for our salvation" that he "came down from Heaven and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us"—well may he say to the thoughtless multitudes, hurrying along to eternity, intent only upon the things of earth, deaf to the calls of the gospel, and unmoved by all they have heard in relation to what He has done and suffered for their redemption, well may he say to them, IS IT NOTHING TO YOU, ALL YE THAT PASS BY! BEHOLD AND SEE IF THERE BE ANY SORROW LIKE UNTO MY SORROW, WHICH IS DONE UNTO ME WHEREWITH THE LORD HATH AFFLICTED ME IN THE DAY OF HIS FIERCE ANGER. The dreadful load of sorrow which Jesus bore arose wholly from bearing our guilt, from becoming "*a curse for us,*" from "the Lord's having laid upon him the iniquity of us all." Having become in the great covenant of grace our surety, and substitute, our penalty-bearer, and law-fulfiller, "it pleased the Lord to bruise him, and to put him to grief." Yea, by this very covenant engagement Jesus voluntarily undertook "to bear our griefs and carry our sorrows." Let us then contemplate him under the character of the MAN OF SORROWS. Many advantages will arise from a subdued, silent, protracted contemplation of him under this character.

1. The view of Christ's sufferings and his death on the cross is calculated to impress us with A LIVELY APPREHENSION OF THE EXCEEDING SINFULNESS OF SIN. As we just remarked, the sorrow of the Saviour arose from his bearing our guilt. As old Bishop Hopkins observes, "The sins of all ages, and of all persons were here contracted" or brought together and laid upon Christ. "The many millions of sins, which many millions of persons have committed since the world stood, and shall commit till the final dissolution of it, were all charged upon him; and all those treasures of wrath, which were particularly due to each of those sins, were all emptied forth upon him. And therefore as the loose and scattered beams of the sun, though hot and in some places scorching and intolerable, yet, when they are collected into a burning glass, become far more intense, and presently fire what they touch; and the more of them are united into one point and centre, the more sudden and fierce is the burning: So here, although the wrath of God, as it is scattered abroad in the world, and falls upon this and that particular sinner, be terrible and unsupportable, to what excess think you, must it needs arise, when all the scattered flames of it were united together in one point, all its rage and fervor twisted together into one, and that beating full upon Jesus Christ, who as in his own person he sustained the guilt of all, so in his own person suffered the wrath and curse that was due unto all. He suffered, at once, for every one, that, which, else, every one must have suffered eternally in hell."* Was there indeed ever any sorrow like unto his sorrow! Who can conceive or form any idea of its measure or weight! Now had it been consistent with the divine government to have pardoned sin without this suffering, without thus "magnifying the law" in its penalty, doubtless the Divine Being would have spared his own Son and not laid upon him this intolerable burden of suffering and sorrow. How sinful then must sin be in the eyes of the Holy God! Let us look at Jesus standing amid the consuming fires of divine wrath—tasting for us unutterable agonies, and learn what an evil and bitter thing it is to sin against God! To use again the language of the author to whom we have just referred, "Let us follow Jesus to his death, and there see him hanging among malefactors as the chiefest of them; scurrilously mocked and derided, crowned with thorns, pierced to the heart; and the precious blood trickling from his head, to overtake those other rivers that ran from his side and feet. We see him forsaken of his disciples; and, what is more, we hear him complain of being forsaken by God too. And in the midst of all these agonies and tortures we see him at last give up the ghost, among the insulting clamors of his upbraiding enemies. O, blessed Saviour! what eye can refrain from weeping—what heart from bleeding."†

What a fearful picture do these sufferings present of the terrible nature and evil of sin! Hell with all its dark and dreadful caverns of torture and wo, could not give us such a realizing view of the exceeding sinfulness of sin, and of its terrible odiousness in the sight of a holy God as these sufferings of Christ. When our sins were laid on Him—even the Son of the Highest, the only begotten of the Father, God spared not even Him. Reader, hath the Lord pardoned thy sins? If not, behold the sorrow of Jesus bending beneath the burden of thy guilt, and reflect how great the load of thy sorrow will be, when the curse of a broken law, joined with the guilt of a refused and rejected Saviour, shall press thee down forever amid the fiery waves of perdition! Let this thought impell thee to fly to the cross and seek pardon while it may be found. Art thou enrolled among the happy number, "*whose transgressions are forgiven, and whose sins are covered!*" Behold and see what a weight of grief the Son of God endured to obtain thy pardon, and then say whether thou wilt ever have anything more to do with sin! Say whether thou wilt not, from this time forth, love this Saviour with a warmer and deeper love, and strive to live more devoted to his glory!

BISHOP HOPKINS' SECOND LETTER TO BISHOP KENRICK.—We received this publication several weeks since, but have found no convenient opportunity to notice it until now. We have read this second letter of Bishop Hopkins with great interest, and regard it as a remarkably able and highly talented production. With one single exception, we think the letter a perfectly triumphant refutation of Bishop Kenrick's assaults. The exception to which we refer is this: Bishop Kenrick had asserted that "there had arisen in a leading University in England, a class of divines, in communion with the Established Church, who in the re-examination of the topics of former controversy, had yielded, one by one, almost every ground of dispute." These charges Bishop Hopkins undertakes to 'disprove by counter statements from the writings of the Oxford divines." He succeeds in presenting extracts, especially from the earlier "Tracts of the Times," that make out a strong testimony against Rome. But it would be very much easier for Bishop Kenrick from the same writings, especially the later publications of the Tractarians, to make out a far stronger *catena* of testimony in favour of almost every dogma of the Papal system. So true is this that the Rev. George Stanley Faber, whose name is a tower of strength to the Episcopal Church, declares in his "Provincial letters," that the whole scope of the Tractarians appears to him to be "TO WRITE DOWN THE REFORMATION AND TO WHITEWASH POPERY." Bishop Hopkins concludes his vindication of the Tract writers from the charge of a tendency to popery, by expressing, as he has on a former occasion, his "cordial admiration of the tracts in many respects" and his decided "dissent from several of the opinions which they maintain."

On the subject of subscription to the 39 articles—of the violation of Bishop Kenrick's sense of Episcopal dignity through engagement in the oral discussion proposed by Bishop Hopkins—of his evasion of Bishop Hopkins' invitation to oral debate by a proposed, impracticable Newspaper discussion—of Bishop Kenrick's ungentlemanly insinuations in reference to Bishop Hopkins' desire "to retrieve his literary honour"—of his charge against Bishop Hopkins for the want of due Episcopal courtesy—of his absurd boast about the superior unity of the Romish Church with an attempt at disparaging our own—and of his ignorant or jesuitical claim set up for the monk Augustin, as "*England's primary Apostle,*" the Bishop of Vermont speaks admirably and directly to the point. The objections and accusations of Bishop Kenrick on all these points are responded to with a power of argument more conclusive and triumphant than we recollect recently having any where seen in controversial writings. Bishop Kenrick has various matters presented to his consideration which we think will require some time completely to digest. It is only the length of the publication that prevents our insertion of Bishop Hopkins' letter entire in our columns.

THE SPIRIT OF MISSIONS.—A communication from "*An old Subscriber to the Recorder,*" calling our attention to what he regards as a very exceptionable article, in the March No. of the "Spirit of Missions," has been received. Previous to the reception of "An old Subscriber's" communication, the article referred to had not struck us exactly in the light it now does. We had looked at it very hastily, and did not draw from it the inference, of which we fear it is susceptible, and which appears so exceedingly objectionable to "An old Subscriber," and equally so to us. Our notice of this, and the two preceding Nos. of the Spirit of Missions, was a very general one, and principally intended to awaken interest in this periodical, the wider circulation of which we supposed would tend to promote increased effort in behalf of our missions. Occasionally things find their way into this Church Journal which we cannot approve, but in the main it seems to us the "*Spirit of Missions*" has been conducted in a very judicious and satisfactory manner.

"An old Subscriber" inquires, "have we not dissention enough in our Church, that the 'Spirit of Missions' should throw this firebrand among us!" We answer, in our judgment, the periodicals of the Church lie under a very solemn responsibility, as far as is consistent with truth and duty, to avoid any step, that will unnecessarily involve new subjects of controversy, and we exceedingly regret the insertion in the "*Spirit of Missions,*" of the article referred to. We trust that the Domestic Secretary, had not in view the plan, which our correspondent seems to think necessarily involved in his statement. The article, however, to say the least, was incautious, and we hope our highly respected brother, the Secretary of the Domestic Committee, will take great pains in future to shut out any thing which may tend to involve discussions of this sort. We have as little sympathy as "An old Subscriber," with the system which he deprecates, and supposes involved in the proposition referred to. But we have felt compelled to avoid as much as possible the discussion in our columns as being a subject of contention and disagreement, involving far more difficulties than the mere abstract question contained in it. We regard the "Spirit of Missions" as a very important periodical and should exceedingly regret to see it—which we trust we never shall—take ground on which all the members of our communion could not stand together, and heartily unite. Above all, should we deplore the introduction, through its instrumentality, of a new subject of division, and dissention into our Church, and must honestly express our regret at the insertion of the article which has been referred to.

THE LATE EARTHQUAKE IN THE WEST INDIES.—Our readers have probably been apprized, through the secular papers, of the principal events connected with this fearful rebuke of the Almighty. We wholly fail of regarding under its proper aspect that event, which breaks in upon the peaceful scenes of life, and hurries away thousands into eternity—whether it be storm, or flood, or tempest, or earthquake, unless we see in it the hand and appointment of God. "Shall there be evil in a city, and the Lord hath not done it!" Never does God speak louder to the children of men than when the earth, touched by His finger, heaves to its centre, reels like a drunken man, shakes down human habitations, and swallows up through its riven chasms those who walk upon its surface. We have felt peculiarly interested in some of the incidents connected with the late awful calamity in the West Indies. Though the shock was felt very severely at Dominica, St. Lucia, Gaudaloupe, St. Kitts, and several other Islands, in one of which it is said more than six thousand lives were lost, on no Island does the earthquake appear to have been more awful than at Antigua. A clergyman writing from there under the date of Feb'y 8th, says:—

"Antigua is in ruins—an earthquake having nearly swallowed it up. There is not a stone building in the Island that is not level with the earth, or rendered uninhabitable. My beautiful parish church, in which I prided myself, rent in every direction from the top to the bottom—the pretty chapel of All Saints, a heap of ruins—Falmouth Church, St. Mark's Chapel, St. John's Church annihilated—good Archdeacon Holberton narrowly escaping with his life while in the act of marrying a couple. The mills, which are the main-spring of the Island's resources, the crop having commenced with a pleasing prospect, have shared the same fate as the churches. Actually, some of them have not one stone standing upon another. The earth reeled to and fro like a drunken man, for over two minutes—the inhabitants just having time to rush from their homes and look around in breathless awe. With a maddened amazement I saw the houses crumbling and falling around me, every minute expecting the earth to open. We are dreading another shock, a slight one having occurred in the night."

The Burlington Gazette contains several letters, addressed to Bishop Doane, from the Rev. S. A. Warner, a presbyter of the diocese of New Jersey, who had recently gone out to exercise his ministry in the Island of Antigua, that depict some of the scenes connected with this earthquake in very vivid colours. Mr. Warner had but just reached the Island and entered upon his duties. One of his children had been taken sick, and disease had made such fearful progress, that on Tuesday afternoon the 8th, all hope of the child's recovery began to be abandoned.

"On Wednesday morning," writes Mr. Warner, "the 9th, convulsions having come on, and severely agitating his frame, at about half-past 11 o'clock there took place the most horrid; indeed, neither that nor any other word in human language can adequately describe it,—earthquakes that the Island has within the memory of man, been subjected to. There was no standing, at first, on the floor of the rooms where we were, and many were the vain attempts made to reach the door. When however, the vibrations of the earth permitted, we fled with our dying child to the open street, where we met many companions in suffering. We took refuge in the house of a neighbour, which being made of wood entirely, offered greater security. The family had scarcely seated here, when the alarm was given that the sea was coming in; and we again fled with our poor babe, still under the influence of convulsions, farther up the street. In the evening, our fears having somewhat subsided, and a professional man having pronounced the foundation of our own dwelling secure, we returned home, and our dear little fellow, having suffered the several stages of that terrible disorder, entered into his rest, yesterday evening, at a little more than twenty minutes past five."

Mr. Warner having further described the desolations occasioned by this fearful event and referred to the fact that they should need aid from England to rebuild their church edifices, adds:—

"Almost all the sugar works in the country being either prostrated or so injured as to be useless, we shall not have it in our power to help ourselves at all for a long time to come. And only think of this being the work of no more than, if so much as, TWO MINUTES. How great is God! The distress which prevails, as you may well imagine, is heart-rending. I confess that the surrounding horrors and afflictions made me for the time completely to forget my own individual trouble. I went about enquiring how some of my sick and other friends had fared, in a manner forgetful of the blow that was impending over myself. Storm and tempest, at sea and on land, are, it is true, awful developments of God's omnipotence, and of the helplessness of man; but there is in an earthquake, and especially in such an one as we have just felt, something so indescribably terrific, so thoroughly soul harrowing that no one who has not experienced it, can possibly form in his mind any adequate conception of what it is. The Gospel's sounds of peace, for the moment, are heard no more, and we realize nothing but the condemning terrors of Sinai. Services, will be held in the city in various places, where best we can. My Chapel is, as I understand, the only place of worship in the Island uninjured."

Mr. Warner states that the clergy are endeavoring to improve this awful visitation to the spiritual welfare of the surviving inhabitants, preaching under large tents, in school houses and private rooms. Immense congregations assemble wherever services are held. Mr. W., who has found it necessary under existing circumstances to preach extemporaneously, says, in six days he preached *seventeen* times, while his clerical brethren around were labouring in the same proportion. We hope the hearts of the people will be truly and permanently turned unto the Lord.

THE ECONOMICAL METHOD.—This is one of the technicalities in Patristic theology, descriptive of a certain mode of communicating religious knowledge and, as the Rev. Mr. Newman says in his work on the Arians, is nearly allied to the "*Disciplina Arcani,*" or "doctrine of reserve in the communication of religious knowledge." We had occasion two weeks since to insert in our paper some extracts copied from the London Record from a communication under the signature of "An Oxford Master of Arts." Among other things, the writer in question made the following statement:—

"The following sentiment has been cited from an ancient writer with seeming approbation by the leader of the party to which Mr. Smith either did or does belong. 'The Christian Teacher both thinks and speaks the truth except when consideration is necessary; and then, as a physician; for the good of his patient, he will be false, or utter falsehood, as the Sophists say.' Now sir, I showed this passage, which occurs in Mr. Newman's *Arians, (p. 72)* to a distinguished member of the Tractarian party, and he condemned it at once,—'Oh, very bad indeed,' he remembered 'many of the Fathers use such language, and that is, how the Jesuits justify their use of pious frauds.' Another friend of Mr. Newman's when the passage was pointed out to him, looked first at what went before, then at what followed after, and at last shut the book and said, 'I wish Newman had never written that passage.'"

We have received a letter from the Bishop of New Jersey, referring to this passage: he considers that the extract in connection with some remarks we made upon it "do injustice to an honoured and beloved friend and brother," the author of the passage referred to. There is no alleged inaccuracy in the quotation—the passage is precisely as stated, but Bp. Doane thinks that injustice has been done to Mr. Newman in two ways.—1. In attributing to him the responsibility of the sentiment conveyed in the passage referred to—when he in fact was only giving an account "of the method of economy, of Clement of Alexandria;" and—2. That the connection in which the passage stands shows "that nothing could be more manifest than the entire freedom of the writer quoted by Mr. Newman from the thought of insincerity, or intentional deception." That our readers may form their own opinion on the subject, we insert the principal passages to which Bishop Doane has called our attention, and indeed all that seems to us to have any direct bearing upon the point. We certainly cannot agree with our Right Rev. friend of New Jersey, in considering Mr. Newman free from any responsibility in teaching the doctrine contained in the passage under consideration: for he introduces the quotation by averring that "The Alexandrian Father accurately describes '*the rules which should guide the Christian* in speaking" in this way. We however proceed at once to the passages cited by Bishop Doane, with his own running commentary upon them, and *italics*:

"There are instances," Mr. Newman continues, "in various ways, *of the economical method;* that is, of accommodation to the feelings and prejudices of the hearer, in leading him to the reception of a novel or unacceptable doctrine. It professes to be founded in the actual necessity of the case; that is, because those who are strangers to the tone of thought and principles of the speaker, cannot at once be initiated into his system, and because they must begin with imperfect views, and therefore if he is to teach them at all, he must put before them large propositions which he has afterwards to modify or make assertions which are but parallel or analogous to the truth, rather than coincident with it. And it cannot be denied that those who attempt to speak at all times the naked truth, or rather (as it may be called,) the commonly-received expression of it, are certain, more than other men, to convey wrong impressions of their meaning to those who happen to be below them, or to differ widely from them, in intelligence and cast of mind. On the other hand, *the abuse of economy, in the hands of unscrupulous reasoners is obvious.* Even the honest controversialist or teacher will find it very difficult to represent, without misrepresenting, what it is yet his duty to present to his hearers with caution or reserve. Here, *the obvious rule to guide our practice is to be careful ever to maintain substantial truth in our use of the economical method.* It is thus we lead forward children by degrees, influencing and impressing their minds by means of their own confined conception of things, before we attempt to introduce them to our own; yet at the same time modelling their thoughts according to the analogy of those to which we mean ultimately to bring them. Again, the information given to the blind man that scarlet was like the sound of a trumpet, is an instance of an *unexceptionable economy, since it was as true as it could be under the circumstances of the case,* conveying a substantially correct impression as far as it went." (pp. 79, 80.)

And this brings us to the sentence which has led to this communication. 'The Alexandrian Father,' says Mr. Newman, 'who has already been referred to, accurately describes the rules which should guide the Christian in speaking and acting economically.' He then makes this quotation from the work of Clement, called *Stromata,* or Tapestry work, from the variety of its contents. '*Being ever persuaded of the omnipresence of God, and ashamed to come short of the truth,* he is satisfied with the approval of God, and of his own conscience. *Whatever is in his mind is also on his tongue* towards those 'who are fit recipients both in speaking and living, he harmonizes his profession with his opinions; HE BOTH THINKS AND SPEAKS THE TRUTH, EXCEPT WHEN CONSIDERATION IS NECESSARY, AND THEN, AS A PHYSICIAN FOR THE GOOD OF HIS PATIENTS HE WILL BE FALSE OR UTTER A FALSEHOOD, AS THE SOPHISTS SAY. For instance, the great Apostle circumcised Timothy while he cried out and wrote down, 'circumcision availeth not, and yet, lest he should so suddenly tear his Hebrew disciples from the Law, as to unsettle them, accommodating himself to the Jews, he became a Jew, that he might make his gain of all .... Nothing, however, *but his neighbour's good will lead him to do this* .... He gives *himself up for the Church, for the friends whom he has begotten in the faith,* for an ensample to those who have the ability to undertake the high office of a teacher, full of love to God and man: and so, *while he preserves the sincerity of his words,* he at the same time displays the work of zeal for the Lord.' (Book vii. cc. 8, 9.) *quoted by Mr. Newman,* pp. 81—2.)

So far Clement of Alexandria. Mr. Newman pursues the subject at great length, in his anxiety to guard it from misunderstanding. 'I will add,' he says, 'two or three instances, in which this doctrine of the Divine Economy has been wrongly applied; and I do so from necessity, *lest the foregoing remarks should seem to countenance errors, which I am most desirous at all times and every where to protest against.*' (p. 65.) What I have cited now will be sufficient for the case."

We think few of our readers will come to the conclusion from the illustration referred to, that St. Paul, though he acted the part of a wise physician, ever "uttered a falsehood." After all the explanations that have, or can be made, this expression appears to us very exceptionable and will be almost sure to be misunderstood.

Were Mr Newman sound in doctrine, we should never feel in the least degree inclined to sit as disciples at his feet. We never knew a writer who had greater facility than he to involve every subject he discusses in mist and uncertainty. Nothing is clear—nothing is ascertained. This is characteristic especially of all his theological writings. But so far from

* Bishop Hopkins' Works, Vol. II. pp. 47—8.
† Ib.

being sound in doctrine, we view him as the Magnus Apollo of that great system of Tractarian error, more fully developed in Tract No. 90, which has so sadly disturbed the peace of the Church, and brought in so much agitation and change. We would not lay to his charge any accusation that would do him the slightest injustice and therefore have most cheerfully given place to the above explanations sent us by Dr. Doane.

The Bishop of Alabama.—We learn from the Southern Churchman, that the Rev. James T. Johnston, Rector of St. Paul's Church, Alexandria, D. C., has declined the acceptance of the appointment to the Episcopate of Alabama, which was recently tendered him by the Convention of that Diocese.

The Bible in Spain.—Mr. Barrow, in his narrative of his adventures in distributing the Scriptures in Spain, states as an unquestionable fact, that not five in one hundred of the people in Spain, previous to his mission, "knew that such a work as the New Testament was in existence, notwithstanding their so frequently repeated boasts of their Catholicity and Christianity."

The True Catholic.—This is the title of a new Monthly Periodical, that is to be published in Baltimore, edited "by members of the Protestant Episcopal Church, with the approbation of the Bishop of the Diocese." The following sentence, which we copy from the prospectus of the proposed publication, will, we suppose, furnish our readers with an index to the general character of the work. "The Unity, Visibility, and Authority of the Church, Baptismal Regeneration, Sacramental Grace, the Apostolic Succession, Justification 'only for the merit of our Lord and Saviour Jesus Christ, by faith,' are doctrines which they have received from the Church, as she has received them from the Scriptures, and these will be taught uniformly and constantly in their pages."

Quinquagesima Collections.—We learn from an authentic source that the amount of collections, made on Quinquagesima Sunday, which, up to the present time, have reached the Treasurer of the Board of Missions, is $14,000 for the domestic department, and $12,000 for the foreign—making in all $26,000.

To Correspondents.—"A Teacher's Recollections of a Sunday School scholar," has been received and is on file for insertion in our paper. S. M.; F. W.; W. and A. D. have come to hand. "The work of the Holy Spirit," will appear in our next. The productions of A. W. M.'s pen are always welcome; Q. Q. is not forgotten; nor J. T. We are indebted to H. M., and hope to be still more so. Several other communications have been received.

NEW PUBLICATIONS.

Fox's Book of Martyrs. *Philada: James M. Campbell, 98 Chestnut street.*

There are few of our readers that have not some knowledge of this most interesting production, from the pen of Rev. John Fox, a pious minister of the Church of England, who lived in the sixteenth century, and witnessed the fearful scenes of persecution and martyrdom that were acted during the reign of bloody Queen Mary, in which he would himself have been fatally involved, had he not with many others fled to the continent for an asylum. Mr. Fox was educated at Oxford, at Brazenose College, and was elected a fellow of Magdalen College in the same University. His exile terminated with the death of Mary. On the accession of Elizabeth he returned to his native country; he was a favourite with the duke of Norfolk, and received, under Secretary Cecil, the appointment to a prebend in the Church of Salisbury. He died in 1587 in the 70th year of his age. The "Acts and Monuments," of which the "Book of Martyrs" is an abridgment, are the principal production of his pen. The volume before us is denominated "a history of Christian martyrdom, from the earliest to the latest periods of Christian persecution." This work is now brought out by Mr. Campbell in separate Nos., as A Supplement to the Select Library of Religious Literature, at 15 cts. per No. We have received the first two Nos. which are remarkably well executed. We regard the republication of Fox as exceedingly judicious and well timed, at a period when Popery is making such vigorous efforts to lay its grasp upon all the religious, literary, and civil influences of the country. Its real naked visage will be clearly seen in Fox's Book of Martyrs, where will also be seen in the various incidental developments the work unfolds, "that Popery," in the language of the closing sentence of the introduction, "is absurd, superstitious, enthusiastic, idolatrous and cruel: and that it darkens the understanding, and enslaves the conscience of its votaries, and is as much an enemy to virtue as to truth."

The Boys' and Girls' Magazine. *Edited by Mrs. Coleman, for sale by Perkins & Purves, No. 134 Chestnut street.*

We have received the March No. of this little periodical, which, in its general character of interest, appears to be quite equal to the preceding Nos.

Memoirs of the Rev. Samuel Munson and Rev. Henry Lyman.

We are indebted to *Geo. S. Appleton, No. 148 Chestnut street*, for a copy of this work, which is brought out according to the prevailing fashion, in a cheap pamphlet form and sold for 12½ cents per copy. Our readers can not have forgotten the deep sensation produced through all the country when the intelligence arrived of the tragical death of Munson and Lyman, in attempting to explore the Batta country—they having been sent out for that purpose by the American Board in 1833. They fell a sacrifice to their desire to give the Gospel to the degraded cannibal Battas in the summer of 1834. We gave a favorable notice of these memoirs when the first edition was published, a few years since.

The History, Object, and Proper Observance of the Holy Season of Lent. By the Rev. Wm. Ingraham Kip, M. A. *Albany. G. H. Pease, 82 State street.* 1843. For sale in Philadelphia by *Perkins & Purves, 134 Chestnut st.*

We have just received this volume through the politeness of Perkins & Purves, but have had no opportunity to do more than simply to read its preface, glance at its table of contents, and observe its general typographical and mechanical execution, which is remarkably neat and beautiful. We have seen from all quarters in our exchange church papers, the most favorable notice of this work, and from the knowledge we have of the Author, the estimable rector of St. Paul's Church, Albany, we are prepared to find in these pages a production of great interest. Certain it is that no one arrangement of our Church is more admirably calculated to promote and keep up a revived state of spiritual religion in the Church, than our annual Lenten fast.

Charles Morton, or the Young Patriot, a tale of the American Revolution, by Mary S. B. Dana. *New York: Dayton & Newman, 199 Broadway.* 1843. For sale in Philadelphia, by *J. Whetham & Son, 144 Chestnut st.*

Outlines of Sacred History. *Philadelphia. Edward C. Biddle, No. 6 South Fifth st.* 1843.

This is a new edition of a little work that was published some time since, designed for the use of schools and families. It is, in fact, a re-print of a work originally published in London under the direction of the Committee of general literature and education, appointed by the Society for Promoting Christian knowledge. It is illustrated with thirty engravings on wood.

The Book of Religions. By John Hayward. *Boston: John Hayward, No. 21, School street.* 1842.

This volume professes to exhibit an accurate exposition of the views, creeds, sentiments, or opinions of all the principal religious sects in the world, particularly of all Christian denominations in Europe and America; to which are added Church and Missionary Statistics, together with biographical sketches. We have barely read the article upon Episcopalians, with which we are not altogether satisfied. It is too one-sided for our taste. Many Episcopalians, we opine, will be found ready to dissent from the idea that "Daubeny's Guide," and "Dr. Hook's Church Dictionary" are to be placed on the same list of references with the "*Homilies*" as though equally authoritative to decide what are the doctrines and theology of the Episcopal Church.

For the copy before us we are indebted to *Messrs. Perkins & Purves, 134 Chestnut street.*

Life and Opinions of the Rev. William Milne, D. D., Missionary to China, by Robt. Philip. *New York: D. Appleton & Co., 200 Broadway. Philada: George S. Appleton, 148 Chestnut st.*

This is a new edition in a cheap pamphlet form of a work of considerable interest published some time since. Price 25 cents. We noticed (at the first publication of this volume, the interest connected with it from the light it threw upon the track leading to the vast fields of missionary labour still to be cultivated within the shut and closely barricaded gates of China. Now that those gates are in a measure broken down and thrown open, the subject possesses still higher interest.

The Psalter or Psalms of David, Pointed, for Chanting. *Compiled from the Abridgments of Robert James, and James Stimpson. New York: James A. Sparks, 111, Nassau street.* 1843. *For sale in Philada. by G. S. Appleton & Co.*

Intelligence.

DOMESTIC.

DIOCESAN.

PENNSYLVANIA.

Confirmations in Philadelphia.—Bishop H. U. Onderdonk administered the rite of Confirmation, on Sunday morning last, to *nineteen* persons in St. Stephen's Church; in the afternoon to *twenty-one* in St. Thomas'; and in the evening of the same day to *fifty-five* in St. Paul's Church, *five* of whom were from Advent Church.

The Rev. Samuel Rose Meade, has been appointed an assistant to the Rector of St. John's Church, N. L., and Principal of the Female Parochial School. Miss Emeline Ferz, has also been appointed an assistant in the Female School.

MAINE.

We understand that at a late meeting of the Standing Committee of the Diocese of Maine, the Rt. Rev. Dr. Eastburn, Bishop of Massachusetts, was unanimously invited to take the Episcopal oversight of that Diocese.—*Christ. Wit.*

The Rev. John S. Davenport has been transferred from the Diocese of Maine, to the Diocese of Massachusetts, and has taken the pastoral charge of St. Paul's Church, Newburyport.—*Ib.*

MARYLAND.

Bishop Whittingham admitted the Rev. Enoch Bayly, Deacon, to the holy order of Priests, on Sunday, March 12th, in All Saints' Parish Church, Calvert Co., and on Wednesday, March 15th, he admitted John Hamilton Chew to the order of Deacons, in St. Paul's Church, Baltimore.

Bishop Whittingham held a confirmation in All Saints' Parish Church, Calvert Co., on the morning of the 2d Sunday in Lent—at which time *four* persons received this apostolic rite.

For the Episcopal Recorder.

Barleywood Seminary.—Having enjoyed the privilege of attending the semi-annual examination on the 22d Feb. last, of the above institution, salubriously and beautifully located within a mile of one of the noblest spurs of the Blue Ridge, and commanding a highly pleasing and romantic view of bold mountain scenery; and never having witnessed an examination that in all respects gave us more if as much pleasure, we feel it due to the highly estimable principal, and her corps of accomplished and efficient teachers, and still more to parents and guardians who may have daughters or wards to send from home, to give our public testimony to the thorough training and ripe scholarship, manifested by the pupils in all the departments of a solid and ornamental education on which they were examined. We do not hesitate to say, on the contrary, we with confidence assert, that nowhere within our knowledge, is there a Seminary where mental, sound and social religious culture are more thoroughly imparted. Wishing, yea, earnestly desiring the highest intellectual and religious training of the minds and hearts of the daughters of America, we know of no way more effectually to secure it than by respectfully, but with pleasure and great confidence, commending to public patronage such Seminaries as that at Barleywood.

Mortimore McIlhany,	Rev. James A. Buck,
Thomas J. Marlow,	Daniel Duvall,
James Giddings,	Geo. W. West, M. D.

GEORGIA.

A private letter from a friend, sojourning temporarily in Georgia, confirms the intelligence we published last week in relation to the increasing prosperity of the Church in this diocese. Our friend remarks—"The influence of our Church, in this city (Savannah,) and diocese is beginning to be very sensibly felt. Such men as Bishop Elliott are not only an invaluable blessing to one particular diocese, but to the Church at large. Their counsels, their exertions, and their prayers must secure, we hope, the kind interposition of heaven in our behalf."

OHIO.

We recently published the address of Bishop McIlvaine delivered to the Special Convention of his diocese, held at Newark the 29th of Dec., ult.

We received several weeks since and intended, before this, to have noticed "An Appeal" put forth by the Bishop in behalf of the Theological Seminary of the Diocese of Ohio and Kenyon College, addressed "to the Episcopalians of Ohio." "The Appeal" presents in a condensed view the substance of the statements of the Bishop in his Address to the Convention, in relation to the financial embarrassments, which threaten at this time to crush and destroy the Seminary and College at Gambier. We again repeat what we have already said, that we hope that the friends of the Church, not only in Ohio, but throughout the Union, will feel that a great Church interest is here at stake which must not be permitted to perish. We hope "the Episcopalians of Ohio" will feel that a solemn responsibility is laid upon them—*upon every one of them*, to put their shoulder to the wheel, to put forth their utmost efforts to rescue their own Institutions from the opening jaws of destruction. We insert the closing portion of the Bishop's "appeal." Referring to the resolution passed by the Convention, recommending "that a special subscription be immediately opened and circulated through the Diocese with a view to raise $10,000, payable in equal semi-annual instalments, or otherwise at the option of the donors, provided the whole be paid in two years"—the Bishop thus proceeds:

"This then is the resolution which is now to be carried out, and to which the remainder of this Address will refer. You see, brethren, that while we have no idea that the Institution can be relieved without an application to other dioceses, the effort is to be commenced in this. The propriety of beginning at home is manifest. We must do what we can to help ourselves, before we can expect aid abroad. The debt is large. We cannot pay it all in Ohio. But we can go with a vastly increased confidence to our brethren of other dioceses, when able to say that we have done what we could among ourselves.

"The resolution provides that the effort be made "*immediately*." We are not allowed to delay. Already several suits have been commenced against the Trustees; and already one judgment has been executed in the seizure of some of the personal property of the corporation. Creditors are only now prevented from using the means which the law provides, by the expectation that funds will be raised by donation to meet their claims.

"The resolution says nothing about attempting to relieve the Institution by loan. No, because the interest on a loan sufficiently large to give any important relief, cannot now be secured. The whole current income is needed for current expenses. It is the payment of upwards of $15,000 of interest during the last eleven years that has been our chief embarrassment.

"The resolution fixes the least sum which we should endeavor to raise in Ohio, at $10,000. Is this unreasonable? Cannot the Episcopalians in Ohio pay that amount in two years, for the rescue of an institution of such importance to religion and the Church? Without a general disposition among our people to come up to the work, it cannot. But if our people will look at the matter as one of most pressing religious obligation, and will seriously consider what the Lord will have them to do in regard to it, the amount will be obtained, and then our friends and brethren of other dioceses will be the more readily induced to sympathize in our embarrassments and extend to us their helping hands.

And now suffer me to lay before you a few considerations founded upon what has already been presented.

1. The past history of the institution is such as to make it most evident that, were it once set free from the bondage of debt and allowed to work out of claims, it would not only maintain itself but go on strengthening its position, enlarging its advantages for education, and daily gratifying more and more the just expectations of its friends. It is exceedingly questionable whether the institution can be produced in the United States which, while embracing so many departments, and furnishing so many Professors and other Teachers, as this, and *having so little to rely on besides the fees of students for support, has in the trying times of the last nine years*, come so near meeting its expenses. More trying times than those of the last four years cannot be expected hereafter. The reputation of the Institution, as to advantages of education, has never stood more favourably than at present. Give it freedom; take away its crushing load; let it feel, what it has never yet felt, deliverance from the discouragement of impending debts, and what reasonable expectation would it not fulfil!

"True as all this is, it is also equally true that if the present debt be not paid by donations; if the lands must be sold to meet it; the institution must perish. Every one who knows the state of the times must be aware at what an enormous sacrifice a sale would be made. In all probability, it would require the whole landed endowment of the institution, worth in common times $100,000, to raise money enough by sale to pay the present debt of $30,000. That gone, the Theological Seminary cannot be sustained: the College and its Preparatory Schools would require the very best times to clear their expenses. No improvements could be made. It would be almost impossible that any branch of the Institution should survive such a blow.

"Now let not any friend of the Institution entertain the idea that if it be not relieved by donation, there will be some other way discovered of obtaining this object without the sacrifice of the property. The emergency must be looked steadily in the face. We are not drawing a gloomy picture without reason. *If the debt be not paid by donation, it must be by sale.* From this there is no visible mode of escape.

Now then, dear friends and brethren, what shall be done? Will you permit so dear an interest to be lost? Consider what has already been done; what broad foundations of usefulness in literature and in the great cause of the gospel and the church of Christ have been laid at Gambier; consider by what toil the work already done has been accomplished, how the benevolence of Christians in England and America has been poured out upon these walls; what hopes of future blessings to the souls of men for many generations have been fondly directed upon the stability of this institution. Shall all these hopes be blighted? Shall all these great works be ruined, and the Church in this Diocese be made to sit as a bereaved mother upon the grave of this her dearest child; "Rachel weeping for her children, and would not be comforted because they were not?"

"Without this college, where would Episcopalians find another of their own Church, this side of New York; except they resort to the incipient and very distant institutions established by Bishop Chase in Illinois and by Bishop Kemper in Missouri? To be deprived of this is too much to think of.

"But where would be our reliance for a supply of Ministers of the Gospel? This question will be easily answered. Of all the clergy now in Ohio only *four* were educated at the General Theological Seminary in New York, and of all that ever have been in Ohio, only *six* were educated at that institution.—Out of our present ministers only four were educated at the Theological Seminary of Virginia; and *five* is the whole number that this Diocese has ever had from that source. Of those who have left the General Seminary, during the last eleven years, only one came to Ohio. The same is the case as to the Seminary in Virginia. What should we do for clergymen if our only reliance were on those institutions? Now what is the aid which the diocese has derived from its own Institution? Out of its fifty-eight clergymen, *twenty-five* were educated in part or entirely at Gambier, while others who were also educated in part, or entirely, there, are found labouring in New Hampshire, both Dioceses of New York, Pennsylvania, Virginia, Indiana, Michigan, Illinois, and Kentucky.

"These facts furnish a fair showing of the condition we should be in without our College and Seminary. The excessive difficulty which the Bishops of other western dioceses find in obtaining clergymen from the East, even when they go themselves and try to persuade men to come, is a most impressive confirmation of what these facts should teach us. My entire certainty, derived from experience and all observation, is that we cannot look for clergymen any where but to our own diocesan efforts, and that by far the best labourers for our western parishes, the most contented, and permanent, and efficient, must be expected to come out of the young men grown up and educated in the West.

To be continued.

FOREIGN.

Missionaries to China.—The population of China is said to amount to one third of the inhabitants of the Globe. From these the light of Divine Revelation has been hitherto almost wholly excluded. What a field for Missionary efforts! From our late file of English papers we learn that upwards of £4,700 has been collected to enable the London Missionary Society to send extra Missions to China. The Church Missionary Society, do not intend at once to extend their operations to China, owing to the embarrassed state of their financial concerns. The following statement from the Church Missionary Record, will be read with interest:—

"While, however, the postponement of a mission to China is, for the present, forced upon the Committee, they earnestly look forward to the period when the financial position of the Society shall be such as to warrant their entering upon it with the vigour and largeness of effort which the case demands. They have already (on the 20th of December) placed on record the following Resolution:—

"'That the Committee are deeply impressed with the importance of the encouraging prospect of openings for missionary labours in China, presented by the late political arrangements with that country; and that, though the financial difficulties in which the Society is still involved preclude the Committee from entering on any undertaking in that quarter at present, their attention will be earnestly directed to the object; and they will be prepared to resume the operations of the Society in China at the earliest period that the means for doing so shall be placed at their disposal.'

"To these views the Committee adhere. Most gladly and thankfully will they redeem the pledge thus given, so soon as the way shall be fairly opened before them, and the means for availing themselves of the opening be providentially placed at their disposal. In the meantime, they commend this deeply interesting subject to the favour and blessing of Almighty God, and the prayers and zeal of the members of our Church. The obligation to impart the 'Gospel of the grace of God' is clear and peremptory. It was imposed by the great 'High Priest of our profession,' when He said, 'Go ye into all the world, and preach the Gospel to every creature.' It is imposed by the relations of peace and amity now solemnly established between the two countries. It is recognised by our Senators. It applies, with peculiar force, to our own Church—placed, as she is, at the head of Protestant Christianity—honoured by the State—bountifully endowed—possessed, in her members, of untold wealth—and capable of exerting a vast yet legitimate influence in 'furtherance of the Gospel.' It presses, with all its force, on the heart and conscience of all who 'love the Lord Jesus Christ in sincerity.' With means like these, and under such obligations, how easily and speedily may the Church Missionary Society be set free from its pecuniary difficulties, and supplied with means to extend its operations to China with vigour, at the earliest practicable moment, and that in consistency with prior engagements! Of us, as a Church and nation, it may be emphatically said, 'Freely ye have received.' Let the return of love and service be answerable;—For His sake, 'who loved us, and gave himself for us!'"

IRELAND.

The consecration of the Rev. Dr. Daly, the late Dean of St. Patrick's, took place at the Cathedral Church, Dublin, January 29th. Bishop Daly presides over the united Dioceses of Cashel, Waterford and Lismore. The Church of Ireland has great reason to thank the Lord for such a Bishop as they will find in Dr. Daly.

The Hon. and Rev. Henry Pakenham was appointed as the successor of Dr. Daly to the Deanery of St. Patrick's, February 25th.

Obituary.

For the Episcopal Recorder.

Departed this life, in Georgetown, D. C., on Thursday the 9th March, Mrs. Mary Magruder, consort of Dr. H. Magruder, and daughter of the late H. H. Chapman, in the 28th year of her age.

By the death of this truly amiable and pious lady, society has been deprived of one of its brightest ornaments, the Church of one of its most useful members, a devoted husband of an affectionate companion, and a widowed mother of one of the fondest objects of her solicitude and maternal regard. Several months previous to her death, she exhibited symptoms of the insidious approach of that flattering but fatal malady, which has swept away thousands of the fairest and loveliest portion of the human race; and, although every expedient was adopted which affection could suggest, or medical skill devise, to arrest the progress of the disease, she continued to sink under its withering power until death sealed her release and her Saviour called her away from earth, to a brighter inheritance in the world of spirits.

She was naturally endowed with a peculiar amiableness of disposition and sweetness of temper, which, with the benign influences of religion on her heart, justly entitled her to the admiration and esteem of all who enjoyed her acquaintance. For several years she was an exemplary member of the Protestant Episcopal Church; and, when her health permitted, she was actively engaged in the performance of those acts of kindness, which are prompted by feelings of charity and benevolence, and which seek their reward in the approving smile of heaven. By her daily walk and conversation, she beautifully exemplified the superiority of religion to the transitory pleasures of the world; and during her protracted illness, she enjoyed that sweet communion with her divine Redeemer, and that blessed assurance of a glorious immortality, which enabled her to meet death with calmness and resignation; and which illuminated her pathway through the darkness and silence of the grave. Though her pilgrimage on earth was comparatively short: and though her relatives and friends have thus early had their cherished hopes and fond desires blighted, they have the consolation of knowing that their loss is her eternal gain—that she has gone to live forever,

"Where sickness, sorrow, pain and death,
Are felt and feared no more."

She's gone to that bright world above,
The Christian's everlasting home;
Where all is peace and joy and love,
Where earth-born sorrows never come.

Calmly she viewed the gaping tomb,
The silent house where thousands dwell;
With heaven in view she met her doom,
And bade her weeping friends farewell.

Freed from a world of toil and care,
From all that can her peace molest,
She's gone to live forever, where
The soul shall find eternal rest.

L.

Ecclesiastical Calendar.

FIFTH SUNDAY IN LENT.—April 2.

Proper Lessons for Morning Service. Hag. ii to v. 10. Luke xxi. Evening, Zec. xiii. Philip. iii.

The Collect.—We beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord.—*Amen.*

SUNDAY BEFORE EASTER.—April 9.

Proper Lessons for Morning Service. Daniel ix. Matt. xxvi. Evening, Mal. iii. and iv. Heb. v. to v. 11.

Collect.—Almighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord.—*Amen.*

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN PHILADELPHIA.

St. James',	Sunday,	April 2d,	Morning.
Epiphany,	do.	do.	Evening.
St. Peter's,	Sunday,	April 9th,	Morning.
St. Andrew's,	do.	do.	Evening.
St. John's,	Wednesday	April 12th,	Evening.
Christ Church, Good	Friday,	April 14th,	Morning.
Grace,	do.	do.	Evening.
Ascension,	Easter-day,	April 16th,	Morning.
Messiah,	do.	do.	Evening.
Gloria Dei,	Sunday,	April 23d,	Morning.
St. Matthew's,	do.	do.	Afternoon.
Emmanuel,	Sunday,	April 30th,	Morning.
Evangelists',	do.	do.	Evening.
All Saints',	Sunday,	May 7th,	Morning.
St. Luke's,	do.	do.	Afternoon.

BISHOP ONDERDONK'S APPOINTMENTS IN PENNSYLVANIA.

Oak Grove,	Sunday,	May 14th,	Morning.
Bristol,	do.	do.	Evening.
Manayunk,	Sunday,	June 4th.	
Churchtown,	Sunday,	June 11th,	Morning.
Morgantown,	do.	do.	Afternoon.
West Vincent,	Sunday,	June 18th,	Morning.
St. Mary's,	do.	do.	Afternoon.
Honeybrook,	Sunday,	June 25th,	Morning.
Downingtown,	do.	do.	Evening.
Radnor,	Sunday,	July 2d,	Morning.
St. Peter's, G. T.,	do.	do.	Afternoon.

ST. ANDREW'S CHURCH.

Next Sunday being the *first* Sunday in the month, there will be Divine service in St. Andrew's Church in the evening—the afternoon service as usual being omitted—evening service to commence at 7½ o'clock.

ADVENT CHURCH,

Temperance Hall, North Third st., below Green.

The Ladies of this congregation are preparing for a Fair and sale of useful and fancy articles, for the benefit of the Church, to be held on, or about Easter Monday. The Ladies hope to be encouraged by the friends of this infant parish and by Episcopalians generally. Donations for the sale will be thankfully received.

March 24—3t.

ST. TIMOTHY'S CHURCH, S. G.

North side Spring Garden st., east of 12th.

Services and sermon every Sunday at 10½ A. M., and 7½ P. M.

The ladies of St. Timothy's Church beg respectfully to acquaint the friends of this infant Church and the religious public generally, that they intend holding a sale of useful and fancy articles at the Masonic Hall during Easter week. Any persons disposed to aid in preparing articles, or in furnishing materials, will confer a favor by sending their address to the Mission House, or to the S. W. corner 4th and Market sts.

S. S. TEACHERS' LECTURE.

The next regular Lecture before the Philadelphia S. S. Union, will be delivered on Tuesday evening, April 4th, at 7½ o'clock, in the 3d Reformed Dutch Church, corner of 10th and Filbert sts., by Rev. Mr. Kennaday.

Tickets may be obtained at the American S. S. Union, 146 Chesnut st.

A. L. Stone,
Secretary Phila. S. S. Union.

ACKNOWLEDGMENTS.

PHILADELPHIA CITY MISSION.

I have received and placed in my Poor's Purse account $10 from J. F. L., and $10 from P.

THOS. G. ALLEN,
Gen. Agent.

The subscribers cheerfully acknowledge the following further sums for the Church at Springfield, Ohio, principally in 6 cent collections:—

By a Young Lady,	$1 00
From a Friend,	12
From a Lady,	1 00
Previously acknowledged,	1 19
	$3 31

William Stavely & Co.

SACRED MUSIC.

A GENTLEMAN, of liberal education, from Boston, who has had much experience in managing church choirs, and larger musical societies, can be engaged to direct a good choir in Philadelphia.—Apply to Rev. Albert Barnes.

BOOKS AT REDUCED PRICES.

H. HOOKER, No. 178 Chesnut street, keeps constantly on hand all the new religious and standard books. School and classical books, children's books and the principal articles of stationary, which he has determined to sell very low for cash. He respectfully invites the attention of his customers and the public generally to this announcement. His stock is large, and he is the publisher of many of the most popular and useful religious books—viz., the Rev. Henry Blunt's works, now extended to nine volumes. Bickersteth's various works, &c. &c. Also all the valuable cheap publications of the day. Letter paper of a good quality for 12 cents per quire, and upwards, according to quality.

CHEAP BOOKS.

LIFE of Dr. Milne, Missionary to China, by Rev. Robert Philip, 360 pages bound for 25 cts.

Howitt's Rural Life in Germany, 2 vols., 50 cts.

The Sexton's Daughter, and other Poems, by Rev. John Sterling, 1 vol. 12mo, for 50 cts.

All the religious books published in the country, at very low prices. For sale by

H. HOOKER,
178 Chesnut st., opposite the Masonic Hall.

April 1.

PREPARING FOR PUBLICATION.

GEORGE S. APPLETON, No. 148 Chesnut st., opposite the Arcade, has the pleasure to announce to the Clergy, Students, and Laity of the Protestant Episcopal Church, his intention of publishing early in the Spring the following valuable works:—

The Kingdom of Christ, or Hints respecting the Principles, Constitution, and Ordinances of the Catholic Church, by Frederick Denison Maurice, M. A., Professor of English History and Literature in King's College, London. From the second London edition—to be in one handsome vol. 8vo.

Parochial Sermons, by John Henry Newman, B. D., the six volumes of the London edition to be in two handsome octavo volumes.

Truth without Prejudice—with a Recommendatory Preface, by the Rev. Samuel Seabury, D. D., one elegant vol. 16mo.

Tales of the Village—three series, by the Rev. Francis E. Paget, Chaplain to the Lord Bishop of Oxford, in three elegant volumes, 16mo, forming a portion of the Churchman's Library.

April 1.

DEVOTIONAL WORKS.

J. WHETHAM & SON, 144 Chesnut street, opposite the Theatre, keep constantly on hand and for sale on the most favorable terms for cash, a large assortment of the latest and most approved works suitable for family and closet devotions, among which are the following:—

FAMILY PRAYER BOOKS.

Bickersteth's Family Prayers, 12mo—Jay's Prayers, for the Use of Families or the Domestic Minister's Assistant, 18mo—Winchester's Family Religion, 12mo—Bishop Brownell's Family Prayer Book, 8vo—Thornton's Family Prayers and Commentary, 12mo—Family Prayers by Rev. Wm. Berrian, D. D.—Parlor Devotions, by Wilberforce, Toplady, Jay, Jenks, and Bickersteth, 18mo—Bishop Griswold's Prayers, 12mo—Toplady's Family Prayers, 18mo—Hook's Prayers, 18mo, &c. &c.

PRIVATE DEVOTIONS, &c.

H. More's Private Devotions—Dorr's Churchman's Manual, 12mo—The Bible and Closet—Nevin's Practical thoughts, 18mo—The Devout Churchman's Companion—Devotions at Home, by Wilberforce, and H. More, 18mo—Bogatzky's Golden Treasury, 12mo—Meditations on Prayer, by H. White, 18mo—Clarke on the Promises—The Origin and Compilation of the Prayer Book—Keble's Christian Year, 12mo—Choice Drops of Honey—Wilmer's Episcopal Manual, 12mo—Bickersteth on Prayer, 18mo, &c. &c.

WORKS ON THE LORD'S SUPPER, &c.

The Table of the Lord, by Caroline Fry, 12mo—Bickersteth on the Lord's Supper, 18mo—Companion for the Altar, 12mo—The New Week's Preparation—The Altar, or Communicant's Manual—The Communicant's Companion, &c. &c.—Valuable Books for the afflicted—A Gift to the Afflicted—Jay's Happy Mourner—A Wreath for the Tomb—The Mourner's Book, by A Lady—Thoughts in Affliction—Recognition of Friends in Another World, &c. &c.

April 1.

A TEACHER

IS wanted for the Boys Parochial School of St. John's Church, N. L. He must be an Episcopalian, well educated, and have some experience in teaching. Application may be made to the Rector of St. John's.

April 1.

OUR COUNTRY SAFE FROM ROMANISM.

OUR Country Safe from Romanism, a Sermon delivered by the Rev. Thomas Brainerd, Pastor of the Third Presbyterian Church, Philadelphia. Price 12 cts.

Just published and for sale by

JAMES K. SIMON,
Fifth st., above Spruce.

April 1—3t.

DR. HENSHAW'S LECTURES.

TWO Lectures in answer to the inquiry, "What is the true Construction of the Terms, 'Priest, Altar, and Sacrifice,' as used in the office of the Church," with an Appendix, exhibiting the Views of Calvin and the Early Presbyterians, Wesley, Clarke, and others; upon the Apostolical Succession, by J. P. K. Henshaw, D. D., Rector of St. Peter's Church, Baltimore.

ALSO,

The Lord's Supper Considered, in two Articles, extracted from the Southern Churchman.

Just received and for sale by

H. HOOKER,
178 Chesnut st., opposite the Masonic Hall.

April 1.

9,500 REFERENCES—145 ENGRAVED ILLUSTRATIONS.

VALUABLE BOOK FOR SUNDAY SCHOOL TEACHERS.—THE UNION BIBLE DICTIONARY, an entirely new and valuable work, written expressly for the American Sunday School Union, and revised by the Committee of Publication: and for sale at 146 Chesnut street, Philadelphia; 152 Nassau st., New York; 22 Court Street, Boston; and other Depositories of the Society.

This volume has been prepared with great care, and with the labor of several years.

Its design is twofold: 1st. To answer all the common purposes of a Bible Dictionary, by furnishing such information on various topics of inquiry (relating to the geography, natural history, biography and antiquities of the Bible) as ordinarily occur to readers or students of the sacred volume. 2dly. To direct the inquirer to various sources of farther and more minute information, which are within his reach, in the cheapest and most accessible form.

It differs from other works of the same class in the following particulars:

1. It makes the Bible, as far as practicable, its own interpreter, settling the meaning of words, phrases and allusions by reference to the various passages and connexions in which they are employed.

2. It avoids exhortations and reflections, and all other matters not tending to throw light on the subject of inquiry.

3. It aims to present facts and conclusions, rather than arguments and discussions.

4. It is compiled on strictly union principles, and is believed to embrace the great truths of the Bible, (such as are employed by the Spirit of God in the conversion of souls,) without trespassing on rights of conscience or freedom of opinion.

5. It is full and decided on many topics about which other works of the same class are silent.

☞ The Union Bible Dictionary contains 650 pages, in close double columns. The references are upwards of nine thousand five hundred in number, not one of which is believed to be superfluous or irrelevant. It is illustrated by one hundred and forty-five engravings, and is sold at the extremely low price of seventy-five cents.

mh 16 3t. 146 Chesnut st. Philad.

MIDDLETOWN ACADEMY.

THE Rev. J. H. Tyng, having been invited by the Trustees to take charge of this Institution, has engaged a Rev. brother to occupy its dwelling-house, with whom he will himself board. A small number of lads will be received into the same family. The Principal will therefore have such pupils always under his eye, and will be answerable for their safety and comfort—will promote such recreations as are best for them, will instruct them himself in all their studies—and do what he can for their manners, their morals, and religious culture. No pupils of unpromising character will be received—and such as misbehave will be withdrawn. The location of this school is retired, central and healthy—accessible from Philadelphia by the boat through Delaware city or Port Penn—or through Wilmington by the Milford stage; and from Baltimore through Elkton and Warwick, or through Wilmington.

Its charges per session of five months are, for board and all incidentals, with tuition preparatory to college, sixty-five dollars. There are no extra charges, provided pupils furnish their own towels, bedding and books. For these, if provided for them, there is a charge of ten dollars per session. Charges to be paid at the beginning of the session.

The Summer Session begins on 1st of May.

This Institution, in point of price and advantages, will compare favorably, it is thought, with any in the country. Reference is given to the Bishop and Clergy of Delaware, to the Editors of this paper, Professor C. D. Cleveland, and to all others informed in the premises.

Middletown, New Castle Co., Del., Feb. 25, 1843.

BARLEYWOOD SEMINARY.

MRS. E. JOHNSON, PRINCIPAL.

Miss C. M. Haven,	Miss L. N. Haven,
Miss R. M. Mosser,	*Music Teacher, &c.*
Associate Teachers.	Miss E. Hildebrand,
	Teacher in Needle work.

THIS Institution is situated in that delightful part of Maryland, termed Maryland Tract, two miles from the Baltimore and Ohio Railroad, and is now open for the reception of pupils.

It is a quiet, pleasant and healthy site, offering every inducement to parents and guardians who wish to place their charge in a valuable establishment. The Principal is a winning guardian, and devoted Christian. The teachers are experienced, and worthy of their trust, and the discipline of the Institution based on moral, social and religious principles. The Academic year contains two sessions, one beginning September 14th, and ending February 22d. The other commencing February 23d, and ending July 27th.

For Board, Tuition, and all necessary expenses per session,

Music,	$70 00
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French, Latin and Drawing, each	10 00
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Address Mrs. E. Johnson, Petersville, Frederick county, Maryland.

REFERENCES.

Rt. Rev. W. Whittingham, Baltimore; Rev. J. Peterkin, Frederick-Town; Rev. O. Bulkley, Maryland Tract, Rev. A. Shiras, Battle-Town, Virginia; Rev. W. Armstrong, Wheeling, Virginia; Rev. W. Bell, Norfolk, Virginia.

Dec. 31—tf.

MOFFAT'S SOUTHERN AFRICA.

JUST published "Missionary Labours and Scenes in Southern Africa, by Robert Moffat, twenty-three years an agent of the London Missionary Society in that Continent."

Borrow's Gypsies in Spain, price fifty cents.

Also, A further supply of Old Humphrey's Thoughts for the Thoughtful." For sale by

EDWARD C. BIDDLE,
6 South Fifth st.

Mar. 11.

AUBIGNE'S REFORMATION.—One Volume 75 cts.

FOR SALE BY PERKINS & PURVES, No. 134 Chestnut street. History of the Great Reformation of the sixteenth century in Germany, Switzerland, &c. By H. Merle D'Aubigne, in one volume for 75 cts.

Mar. 11—5t.

HENSHAW'S HYMNS.

A SELECTION of Hymns for the use of Social Religious Meetings and for Private Devotions. By J. P. K. Henshaw, D. D. For sale by

EDWD. C. BIDDLE,
No. 6 South Fifth street.

Mar. 11—2t.

MONEY RECEIVED FOR THE RECORDER.

John S. Taylor & Co., New York,	$2 50
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Mrs. Edward J. Glen, Holmesburg, Pa.	2 50
Williamsburg, L. I.—Wm. Winston, Mrs. L. Waterbury, Mrs. Seeley, Wm. Henry, each $2 50,	10 00
Samuel Brown, Agent, New York,	30 00
Stanhope S. Rowe, Cincinnati, Ohio,	2 50
Mrs. K. V. Allen, Mount Holly, N. J.	2 50
	$156 25

Poetry.

From the Ulster Republican Kingston, N. Y.

ASH-WEDNESDAY.

"Turn ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. * * * * Let the priests, the ministers of the Lord weep between the porch and the altar."

No more the fir and ivy wave
At altar side and household hearth,
To shadow forth the day that gave
Messiah to our guilty earth.

High thoughts are hushed within the heart
Where memory breathes her saddest song,
As tears of deep repentance start,
To tell of grief, repressed too long.

How many a long forgotten word,
And thought and deed are crowding back,
To speak—as gathering tempest heard
By wanderer on a desert track.—

We may not kneel, as they of old
With ashes strewn upon our head,
That e'en the careless, may behold
The weight upon our spirit shed.

Yet—not in sacred aisle alone,
But as life's varied paths we tread.—
Well may we move, as they who own
The presence of a solemn dread.

As they who think of all the tears,
The sorrows that the Master knew,
The lonely fast,—the bitter fears,
Which on His way their shadow threw.

As those who oft have grieved the love—
Stronger than human heart hath known,—
That brought Him from a throne above,
To cruel scourge and thorny crown.

And as upon His cross we gaze,
The blood-stained feet, and hand, and side,
We hear a low stern voice that says,
"For you he feared and bled and died."

Well may we near the portal keep
Within the temple of His grace,
Unworthy e'en to pray and weep,
Save in the temple's lowliest place.

Yet, not to dearest human ear
Be breathed our penitential moans,
The Saviour claims, *alone* to bear
The burden of His contrite ones.

Our every sorrow he hath known,
Each trial of our pilgrim way,
And o'er its darkest hour hath thrown
The promise of a brighter day.

Then let us fast and weep and pray,
Nor let our contrite mourning cease,
Until we hear the Master say,
"Ye are forgiven—go in peace."

Then will we throng His house of prayer
With thankful hearts and songs of praise,
And seek for grace and guidance there
To keep us through life's coming days.

For the Episcopal Recorder.

HINTS BY A LAYMAN, NO. XIV.

A "THIRTEENTH TRACT ABOUT TRACTS."

"*A Yorkshire swearer.*—As two ladies were walking in a village a few miles from Hull, they were shocked with the profane oaths of some one near them, who was swearing dreadfully. The person was an elderly man, an awful and well-known character. Indeed he seldom spoke without uttering an oath, and had not been in any place of worship for several years. The younger female said, 'I wish I had one of my tracts.' But, from his known profaneness, neither of them durst approach him. A less offensive way of access, however, occurred to them. The elder lady gave the tract, 'THE SWEARER'S PRAYER,' to a little boy, her son, and he went fearlessly towards the bold blasphemer, and presented the paper to him. The plan succeeded. The man could not read, but he desired the little messenger to read it. The unconscious youth read it boldly and distinctly. The man looked astonished; said he never heard anything like it, and begged the little boy to go home with him, and read it to him again. He did so. The consequence was, that striking tract fastened on the mind of this man, as under the blessing of God, it has done in a multitude of instances, an overwhelming dread of that Great Being who has declared that he will 'not hold him guiltless that taketh His name in vain.' He was never heard to swear afterwards, was altogether an altered character, and diligently attended the public worship of Almighty God, and other means of grace."

"*Conversion of a Female.*—In the west of England, a loan tract society was established and its members entered on their labours. At one house they left the tract entitled, 'Consider your Ways;' the occupant being a wicked female, who, nevertheless, received them with great kindness and civility. She became a sincere penitent, and determined to change her wicked life, and prove her penitence by her obedience to the truth. Under the word she constantly wept, and appeared to think it almost impossible there could be hope for her. The deepest humility marked her conduct; and, as far as could be judged from outward fruits, she was found sitting at the feet of Jesus, 'clothed and in her right mind.'"

"*A Persecutor.*—The Rev. W. W. Robinson, A. M., of Rochford, England, stated, that in going a few miles from his own parish to officiate for a brother, he took some tracts in the chaise, and his companion distributed them as he went along; passing a chapel, and seeing a number of persons entering it, he did not think it necessary to give them any tracts, as he considered they were accustomed to hear the sound of the Gospel; but his companion observed that it could do them no harm, and some were given away; a day or two afterwards the minister of the place sent word that one of his hearers, a married woman, who had received one of these tracts, was a member of the Church, but her husband persecuted her, and would not allow her to have her dinner whenever she went to chapel, which privation she readily submitted to so that she might enjoy the privilege of attending the worship of God. On the day in question she went home, and was treated in the usual way; the tract which she had received she invited her husband to look at; he did so (and mark the effect) he was much affected by it, burst into tears, and (is not this pathetic?) told his wife *she might have her dinner*. After a while he asked her if she would go to Chapel in the evening, to which she answered in the affirmative, on which he insisted on going with her; and on the following Tuesday he was again at service. Thus he was first arrested by a tract, and subsequently became converted to God."

Is not the above sufficient encouragement to induce Christians always to carry tracts with them when travelling? We recollect a Christian gentleman, some years since gathered to his reward (a member of St. Andrew's, Philadelphia,) who made this his goodly practice, distributing from his carriage when travelling from state to state.

THOUGHTS FOR MOTHERS.

When the illustrious sculptors of the Grecian and Italian schools had completed their works of exquisite beauty and skill, after the unwearied labor of many years, their names were proclaimed immortal.

The sculptor upon his dead marble, ought not to surpass in patience us, who fashion the living image, and whose work is upon the fleshly tables of the heart. Can we keep too strongly in view the imperishable nature, the priceless value of those for whom we toil? In every child, there is an endless history. Compare the annals of the most boasted nation, with the story of one unending existence. Has not our Saviour already shown the result, in his parallel between the gain of the whole world, and the loss of one soul? Assyria stretched out its colossal limbs, and sank ignobly, like the vaunting champion on the plains of Elah. Egypt came up proudly, with temple and labyrinth, and pyramid, but fell manacled at the feet of the Turk. Greece long the light of the world, deserted by poet and Philosopher, fell, pale as their own sculptures, from the same brutal foe. Rome thundered, and fell. She struggled indeed, and was centuries, in dying. But is she not dead? Can the mummy in the Vatican, from its gilded sarcophagus, be indeed that Rome before whom the world trembled?

The story of these empires fills many pages. The child reads them, and is wearied. But when their ancient features shall have faded from the map of nations, and the tomes that recorded their triumphs and their fate blacken in the last flame, where shall be the soul of that little child? Mother! WHERE?

Will it not, then, have just begun its eternal duration? Will not its history be studied by archangels? Proud philosophy perchance viewed it as a moteless thing, an atom. Doth God, the Father of the spirit, thus regard it?

Mothers of the four millions of children who are yet to be educated in this western world, to whom our country looks, as her defence and glory; Mothers, of four millions of immortal beings, have you any time to loose? any right to loiter in your great work?

[*Christ. Family Mag.*

INCIDENTS OF MISSIONARY TRAVEL.

From Rev. Robert Moffat's most interesting work on Southern Africa, just published by Mr. Carter, we copy the following thrilling incidents.

THE LION AND GIRAFFE.

On our route homeward we halted at a spot where a novel scene once occurred, and which was described by an individual who witnessed it when a boy. Near a very small fountain which was shown to me, stood a camel thorn-tree, (*Acacia Giraffe.*) It was a stiff tree, about twelve feet high, with a flat, bushy top. Many years ago, the relater, then a boy, was returning to this village, and having turned aside to the fountain for a drink, lay down on the bank, and fell asleep. Being awoke by the piercing rays of the sun, he saw, through the bush behind which he lay, a giraffe browsing at ease on the tender shoots of the tree, and, to his horror, a lion, creeping like a cat, only a dozen yards from him preparing to pounce on his prey. The lion eyed the giraffe for a few moments, his body gave a shake, and he bounded into the air, to seize the head of the animal, which instantly turned his stately neck, and the lion missing his grasp, fell on his back in the centre of a mass of thorns, like spikes, and the giraffe bounded over the plain. The boy instantly followed the example, expecting as a matter of course that the enraged lion would soon find his way to the earth. Some time afterwards, the people of the village, who seldom visited that spot, saw the eagles hovering in the air; and as it is almost always a certain sign that the lion has killed game, or some animal is lying dead, they went to the place, and sought in vain till coming under the lee of the tree, their olfactory nerves directed them to where the lion lay dead in his thorny bed. I still found some of his bones under the tree, and hair on its branches, to convince me of what I scarcely could have credited.

The lion will sometimes manage to mount the back of a giraffe, and, fixing his sharp claws into each shoulder, gnaw away till he reaches the vertebræ of the neck, when both fall; and oftentimes the lion is lamed for his trouble. If the giraffe happens to be very strong, he succeeds in bringing his rider to the ground. Among those that we shot on our journey, the healed wounds of the lion's claws on the shoulder, and marks of his teeth on the back of the neck, gave us occular demonstration that two of them had carried the monarch of the forest on their backs, and yet come off triumphant. When I had the pleasure of meeting occasionally with the late Mr. Pringle in Cape Town, and mentioned some of these facts, his poetical genius instantly caught the image and threw the picture into the following graphic lines, which may not be unacceptable to those who have never seen Pringle's African Poems.

"Wouldst thou view the lion's den?
Search afar from haunts of men—
Where the red-encircled rill
Oozes from the rocky hill,
By its verdure far descried
'Mid the desert brown and wide.

Close beside the sedgy brim
Couchant lurks the lion grim:
Watching till the close of day
Brings the death-devoted prey.
Heedless at the ambush'd brink,
The tall giraffe stoops down to drink:
Upon him straight the savage springs
With cruel joy. The desert rings
With clanging sound of desp'rate strife—
The prey is strong, and strives for life,
Plunging off with frantic bound,
To shake the tyrant to the ground—
He shrieks—he rushes through the waste
With glaring eye and headlong haste.
In vain!—the spoiler on his prize
Rides—proudly—tearing as he flies.

For life—the victim's utmost speed
Is muster'd in this hour of need:
For life—for life—his giant might
He strains, and pours his soul in flight;
And, mad with terror, thirst, and pain,
Spurns with wild hoof the thundering plain.

'Tis vain; the thirsty sands are drinking
His streaming blood—his strength is sinking;
The victor's fangs are in his veins—
His flanks are streaked with sanguin'd st—ns—
His panting breast in foam and gore
Is bathed—he reels—his race is o'er.
He falls—and, with convulsive throe,
Resigns his throat to th' ravening foe!
—And lo! ere quivering life has fled,
The vultures, wheeling overhead,
Swoop down, to watch, in gaunt array,
Till the gorged tyrant quits his prey."

SMALL BEGINNING—IMPORTANT RESULTS.

In 1807 a gentleman gave a poor woman, in Western New York, a copy of Doddridge's Rise and Progress. It became the means of her conversion. This induced her to loan it to others, and they too were converted. This led to the formation of a church. This church is now prosperous, and may prove a rallying point for thousands of converts in coming generations. The persons who gave that volume learned the results already apparent, thirty years afterwards. How delightful must have been his surprise. Cast thy bread upon the waters—thou shalt find it after many days.

A pedlar sold a religious book. Baxter read it, and it proved the instrument of his conversion. Doddridge was converted by the writings of Baxter—Wilberforce by a work of Doddridge—Legh Richmond by Wilberforce's Practical View, and thousands by the Dairyman's Daughter of Richmond. The whole fabric of society is interwoven with such claims of influence. How little do we appreciate the good or harm we are doing!

"I LOVE CHRIST MORE THAN THIS."

A Karen woman offered herself for baptism. After the usual examination, I inquired whether she could give up her ornaments for Christ. It was an unexpected blow. I explained the spirit of the Gospel. I appealed to her own consciousness of vanity. I read her the apostle's prohibition, 1 Tim. ii. 9. She looked again and again at her handsome necklace, then with an air of modest decision, that would adorn, beyond all ornaments, any of my sisters whom I have the honor of addressing, she took it off, saying, "*I love Christ more than this.*"

[*Judson's Address to American Females.*

SIN, WHEN IT IS FINISHED, BRINGETH FORTH DEATH.

During the recent powerful revival of religion in Providence, in which many infidels, scoffers, and wicked men of all classes were hopefully converted, a young man a pparently about thirty years of age, arose one evening, after the preacher had finished his discourse, to tell what the Lord had done for his soul. So intense were his feelings, that at first, he was hardly able to express himself intelligibly. In the course of his remarks he related the following fact concerning himself and eight of his former boon companions.

"There were," said he, "nine of us, young men in the city of New York, banded together to engage in wickedness and sinful practices. No crime was too heinous for us to commit.—No scenes were too revolting for us to engage in. And thus we passed our time in gambling, debauchery, and riot. And what has been the result? Seven of that number have died in their sins and found an early grave.— The eighth is now in the last stage of consumption, and the ninth stands before you a monument of God's forbearance and mercy." Overcome with emotion, his voice faltered, and he sat down weeping.

How true are the words of inspiration, "Sin, when it is finished, bringeth forth death." How often is this truth exemplified in the case of the inebriate, the libertine, and the murderer. But O, the horrors of the "second death" unending, eternal! How many who have hastened their untimely end, by their wicked practices, and others who have lived in habitual neglect of the great salvation, have found at the termination of their earthly existence, that

"It is not all of death to die."

[*Christian Secretary.*

SURVIVORS OF WASHINGTON.

The following interesting notice of the distinguished survivors of the Administration of the Father of his Country, is from the U. S. Gazette:

Although none of the early associates of Washington survive, a very few venerable men, his cotemporaries in the legislative and diplomatic departments during the latter period of his administration, still linger among us. Of the Senators of that time the survivors are Albert Gallatin, elected in 1793; James Ross, his immediate successor, in 1794, and in the same year Kensey Johns, the present venerable Chancellor of the State of Delaware, father of the Assistant Bishop of the Protestant Episcopal Church in Virginia, yet live enjoying the respect and veneration of their fellow citizens, the first of whom it is hoped, to regret his opposition to the measures of Washington, which so peculiarly marked Mr. Gallatin's legislative career. Of the Representatives one only survivor besides Mr. Gallatin, whose seat in the Senate having been vacated for want of the constitutional qualification of nine years' citizenship, was elected in 1795. The surviving Representatives are Albert Gallatin and Gen. Andrew Jackson, the latter of whom was in 1796-7 the sole Representative of the State of Tennessee.

Of the two surviving ministers and diplomatic agents at foreign courts, during Washington's administration, our venerable fellow-citizen, William Short, Esq. is the oldest, having been with Mr. Carmichael appointed on a special embassy to Spain, in 1792, and on the 28th of May, 1794, minister resident to that court. But John Quincy Adams, although appointed 30th May, 1794, two days after Mr. Short, as a minister of the same grade to the Netherlands, was subsequently in 1796, raised by Washington to the rank of Minister Plenipotentiary to the Court of Portugal. Mr. Adams is believed to be the only public man now living who can justly boast of having enjoyed the confidence of Washington.

THE CUP OF COLD WATER.

There lives in a certain village a poor, yet pious colored woman, who labors for her daily bread. There also resides in the same town, but at its farther extremity, a respectable young man, engaged in farming, but whose heart is at the same time occupied in the work of his blessed Master. He is happy in the consciousness that he has given himself to Jesus, and that he is accepted of him; and the poor colored woman holds a high place in his estimation; he loves her as a sister in Christ. When she is sick, he visits her; when he meets her in the house or by the way, his hand is proffered in friendly greeting; and although, like all Christians, she has her inconsistencies, yet none can persuade *him* that she is not a true Christian; and why? Because when he was a little boy, and drove his father's cows night and morning to and from the pasture, like many other little boys, he felt himself a sinner. He was under deep conviction on account of his wickedness, but he did not dare to reveal it. On his daily errand, he used to pass by the colored woman's house, and as he walked along one morning, he thought he would tell *her* how he felt. He did so, and she took him into her room and *prayed* with him. Years after, he became a Christian and professed Christ; and is it strange that he now loves the colored woman? He cannot, he never will forget the cup of cold water which she gave to one of Christ's little ones. Neither will *Jesus* forget it in the great day of reward. O! ye daughters of affluence, ye Christian females, who live in luxury, and find it hard enough, as ye think, to save your own souls, take lesson hereby, and learn to care for the souls of your neighbor and your neighbor's children.

[*Mother's Magazine.*

Children's Friend.

REVERENCE TO THE AGED.

A gentleman was once passing through a village, and happened to see a poor feeble old woman let her stick fall, and stand a moment in perplexity, not knowing whether she dare stoop to pick it up, or to attempt to reach her home without it. Just by the spot where the accident happened, a group of boys were playing at marbles; some of them took no notice, others rudely mocked the poor old woman's distress; but one kind-hearted lad threw down his marbles, ran to her assistance, and helped her into her house. She thanked him, and said, "God Almighty's blessing be upon you for your kindness to a poor old woman!" The gentleman saw and heard the whole, and made inquiry after the lad in whom he felt deeply interested. He found that he was already in the Sunday school, and, in all probability, had there learnt the Scriptures, that inculcate reverence to the aged. From that time he had him instructed in writing and accounts at an evening school; when old enough, assisted in apprenticing him, and in course of time had the satisfaction of seeing him a respectable and flourishing tradesman.

I recollect his mentioning the circumstance to his wife as soon as he came home; and he then said he thought that boy discovered the rudiments of a good character, and that he should be greatly disappointed if he did not turn out one whom it would be a credit and satisfaction to have put forward in life: after years fully proved that his opinion was correct. This, and some other circumstances, led the gentleman to make many remarks on the treatment the aged should receive, which deeply impressed my mind, and which I endeavoured to preserve.

"The hoary head is a crown of glory, if it be found in the way of righteousness." "Thou shalt rise up before the hoary head, and honor the face of the old man, and fear before the Lord thy God." Such are the express precepts of Scripture. So reasonable in itself, and so clearly commanded by God, is reverence from the young to the aged, it may be fairly said, that the young person who fails in so obvious a duty is a stranger to the fear of God, and destitute of those dispositions which alone can render youth amiable, manhood virtuous, and old age honorable.

From the New York Observer.

A VERY SHORT LESSON, FOR VERY LITTLE CHILDREN.

Willy Smith was a little boy and lived in England with his mamma, Lady Lucy Smith. He was a good little boy, for he loved Jesus Christ and loved to read his Bible and do what it taught him. It happened that Willy had a little friend about four years old, who came to pay a visit at his mamma's house, and his mamma said to Willy when he came that he should try to teach his little friend something about Jesus Christ and the Bible. This pleased little Willy, for he knew that his little friend could never be happy unless he learned these things. So one day, Willy and his little friend were sitting alone in the parlor, and he thought this would be a good time to begin.

Willy took down the family Bible that had large print and laid it on the table. He then said, "Now you are a little boy and not able to read, so I will read you a lesson in the Bible," and he opened to the tenth chapter of the Gospel of St. John, and said he would begin at the 9th verse. Now, said Willy, I will just read you a lesson with four words, one word for every year you are old, and here it is in the 8th verse, "*I am the door.*" Now you don't know the meaning of these words, so I will tell you. Well then you see this I, it is not a little i with a dot on it, but it is a big I; now that is Jesus, I think, but I am not sure that whenever there is a big I it ought to mean Jesus Christ. "I Jesus am the door." Now the next little word is *a-m* am; now you are a very little boy, and don't know grammar, but my mamma has taught me that am is the present tense, it is not I *was* the door, or I *will* be the door, but I *am* the door, I *Jesus* am the door now, not that Jesus *was* the door ONCE, or that Jesus *will* be the door SOME DAY, but Jesus is the door NOW. "*Jesus am the door.*" But see the next word *t-h-e* the. Now you are a very little boy and you have not learned grammar yet, but my mamma has taught me that *the* is the definite article; Jesus does not say, I am *a* door, for then there might be more doors than one, but he says, "I am THE door," and then you know there is no doors besides. I am THE door. Now we are come to the last word, and it is the longest: *d-o-o-r*, door, I am the *door*. Now if your father was sitting in the next room and called you to go in to him, you would not go through the wall, for you would find it hard and you could not go through it, but you would go to the door and then would get into him at once, and you could not get in any other way. Now Jesus is the door, and we cannot get to our Father who is in heaven except through Jesus, "I am the DOOR." Now won't you remember this short lesson?

"FINIS."

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of March 15, has received the following contributions, viz.—

From St. Peter's ch., Perth Amboy, N. J., of which $1 78 is from the Sunday school, one half, $22 46; Christ ch., Cooperstown, N. J., $8 33; St. John's ch., Salem, N. J., in addition one half, $2 50; Christ ch., Watertown, Ct., $1; do. for Jubilee College, $4; Zion ch., New York, half, $18; Christ ch., Raleigh, N. C., half, $37 50; St. Peter's, Freehold, N. J., $6, Trinity parish, New Haven, Ct., Rev. Dr. Croswell, part, $273 73, from the same, for Illinois, $10; Grace ch., Hamden, Ct., part, $9 75; St. George's ch., Mewburgh, N. Y., $25 60; St. James' ch., West River, Md., offerings, half, 8 75, and from C. Hodges, $0 75; Mrs. S. Coit, $2 50—$12; Christ ch., Cambridge, Md., $50; St. Peter's, Bennington, Vt., half, $3 25; St. Mark's Augusta, Me., $7; St. Michael's ch., Manchester, N. H., $6 30; St. Paul's ch., Georgetown, Del., $1 94; All Soul's ch., Springville, O., $1 70; St. Paul's, Maumee City, O., $6; St. Paul's, La Porte, Ia., $19 75; Church at Whitewater, Wis., $3 25; Tremont, Ill., $0 75; Zion ch., Meudon, Ill., $8; Grace ch., Galena, Ill., $3; Rev. N. N. Cowgill, two stations, Ky., $10 08; Grace ch., Hopkinsville, Ky., $3; Princeton, Ky., $8; Franklin, Tenn., $8 42; St. Mark's ch., Williamsport, Tenn., $5; Pine Bluff, Ark., $4; St. James' ch., Derby, Ct., part, $46 04; St. James' Danbury, Ct., one half, $14 50; special, from the same, $11; St. George's ch., Hempstead, L. I., $10 50; St. James' ch., Newtown, L. I., $22; St. John's ch., Georgetown, D. C., one half, $8; Christ ch., Newtown, N. J., $6 20; Russell parish, Bedford co., Va., half, $19; Theological Seminary of Va., per Rev. Dr. Sparrow, $9 62; St. John's ch., Cold Spring Harbor, L. I., $4; St. John's ch., Huntington, L. I., $2 50; Christ ch., Trumbull, Ct., $17 26; a member of Christ ch., N. Y., half, $1; an individual of Trinity parish, Newtown, Ct., part, $7 50; Zion ch., Greenburgh, N. Y., $10 13; Christ ch., Tarrytown, N. Y., $12 63; St. James' ch., Wilmington, N. C., $41 80; Rev. R. W. Goldsborough, of Md., half, $5; Grace ch., Newark, N. J., cash, $12 25, and a gold pin, sold for $1; Grace ch., Providence, R. I., for Mich., $125; St. John's ch., Waterbury, Ct., $108 60; Trinity ch., Fishkill, N. Y., $2; St. Michael's ch., Manchester, N. H., $14 71; a friend, do. $3; Rev. J. H. Fowles of S. C., for Missionary station, Albion, Mich., $20; St. George's ch., Milford, Ct., half, $4 25; St. Luke's ch., Montpelier, Ga., Rev Charles Fay, half, $20; Christ ch., Gardiner, Me., half $76 65; offerings of two ladies in Tallahassee, Florida, half, $3 50; Christ ch., Norwich, Ct., per W. S. Tyler, Esq., treasurer, half, $50. Total amount, $1279 46.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co.,
March 22, 1843. 152 Broadway, N. Y.

FOREIGN MISSIONS.

The treasurer of the Foreign Committee acknowledges the receipt of the following sums since last report:—

Through J. Loney, Esq., R. A., Baltimore, from St. James' ch., West River, Md., per Rev. W. F. Chesley, rector, Charles Hodges, one half, $0 75; Mrs. Susannah Coit, one half, $2 50; weekly offerings, one half, $8 75—12; from Zion ch., N. Y., Rev. Wm. Richmond, rector, Quinquagesima coll., one half, $18; St. Peter's ch., Bennington, Vt., per Charles Hammond, Esq., one half, $3 25; St. Peter's ch., Perth Amboy, N. J., of which $1 78 is from Sunday school, one half, $22 46; St. John's ch., Salem, N. J., additional, one half, $2 50; Christ ch., Raleigh, N. C. Rev. R. S. Mason, D. D., one half, $37 50. Parish of Trinity ch., New Haven, Ct., per Rev. Dr. Croswell, part of Quinquagesima coll., $298 73; do., special, for China, $2 50; do., for Galveston, $2 50—$303 73. Grace ch., Hamden, Ct., part, $2 25; St. James' ch., Derby, Ct., part, $20 54; St. James' ch., Danbury, Ct., half, $14 50; Calvary ch., Cairo, Greene co., N. Y., for Africa, $2 50; parish of Christ ch., Watertown, Ct., per Rev. Mr. Richardson, rector, for Africa, $29; China, $25; infant class, for Africa, $1—$55. St. John's ch., Georgetown, D. C., one half, $8; Russell parish, Bedford co., Va., half, $19; Theological Seminary, Alexandria, D. C., one half, $9 62; Christ ch., Trumbull, Ct., $3 24; a member of Christ ch., New York, $1; an individual of Trinity parish, Newtown, Ct., part of Quinquagesima offerings, $2 50; Bethesda ch., Saratoga Springs, for Africa, $3; Somerset parish, Somerset co., Md., Rev. W. W. Johnson, rector, half, $7 50; through Rt. Rev. Dr. Johns, Richmond, Va., from a lady on the day of her marriage, $58 88; St. James' ch., Wilmington, N. C., Quinquagesima offerings, per Rev. R. B. Drane, half, $48 80; donation from Mrs. M. A. Corvan, of same parish, $1; donation from Rev. R. W. Goldsborough, Easton, Md., $5; Grace ch., Newark, N. J., Rev. A. Ten Broeck, Quinquagesima collection, Africa, $11; St. Stephen's ch., Portland, Me., Rev. J. Pratt, rector, Quinquagesima collection, $32; Trinity ch., Saco, Me., do., per Rev. J. Pratt, $10; Grace ch., Providence, R. I., per W. H. M'Greer, treasurer, Quinquagesima collection, one half, $125; special, for Church at Galveston, $32—$157; Quinquagesima offering from two ladies of Talahassee, Florida, per. M. P. Randolph, one half, $3 50; St. Luke's ch., Montpelier, Ga., per Rev. Charles Fay, rector, Quinquagesima collection, one half, $20; from same parish, for support of Eliza Martin Roberts, Africa, $20—$40; Trinity church, Fishkill, N. Y., per Rev. G. W. Fash, rector, $2; Christ ch., Gardiner, Maine, per Rev. Wm. Babcock, rector, monthly missionary collection, $96 88; collection on Quinquagesima Sunday, $44 41; Sunday school Christmas offering, $12—half of each, $76 64; monthly missionary collections in Sunday school of same parish, for support of J. V. Gardiner, and Ann Richards, Africa, $40—$116 64. Total, $1036 91.

J. SMYTH ROGERS, Treasurer.
New York, March 22, 1843.

SCHOOL FOR YOUNG LADIES, PHILADELPHIA.

THE Rev. C. J. Good, late Professor of Ancient Languages, in Washington College, Hartford, proposes opening a select school for Young Ladies, at 311 Walnut street, near Eleventh, on the tenth of April next.

The Academical year, of ten months, is divided into two terms of five months each; the first commencing on the 1st of September, and ending on the 31st of January; the second commencing on the 1st of February, and ending on the 30th of June.

Pupils can enter during a term, but are expected in all cases to remain till its close.

The course will embrace a thorough and extensive English Education; with instruction also in Latin and Greek, French and Drawing.

TERMS.

For Instruction in Latin and Greek, French and Drawing, Biblical Studies, Mathematics, Intellectual and Moral Philosophy, Logic, Rhetorick, and all the usual branches of an English Education, $25 00 per quarter.

To Pupils over twelve years of age, for Latin and English, $20 per qr.

To Pupils under twelve years of age, for Latin, French, and English, $17 50 per qr.

To Pupils under twelve years of age, for Latin and English, $15 per qr.

Stationery and fuel, $1 per qr.

Text books furnished (if desired) at the usual store prices.

Payable quarterly.

Further information may be obtained at 194 South Ninth street, or from the

Rt. Rev. H. U. ONDERDONK,
REV. DR. TYNG, LEWIS R. ASHHURST, Esq.
REV. MR. NEVILLE, DR. C. MORRIS,
REV. MR. SPEAR, CORNELIUS STEVENSON, Esq.
REV. H. HOOKER.

March 4—3m.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, CINCINNATI, OHIO.

MISS Margaret Cox designs opening her school for young ladies, in Cincinnati, on the 1st of May, 1843, and will be assisted therein by competent teachers, both in the useful and ornamental branches of a polite female education. Strict attention will be paid both by the Principal and teachers of the Institution to the moral and intellectual training of their pupils.

The charge for Boarding and Tuition, (the latter comprising the usual branches of an English education, with instruction likewise in Latin, Geometry, Algebra, the Natural Science, and Mental Philosophy, with attention to Needlework) will be for the Scholastic year $200 00

For the Senior Class of Day scholars	per quarter,	12 50
For the Middle Class of do.	per do.	10 00
For the Junior Class of do.	per do.	8 00
For scholars in the Juvenile department	per do.	6 00
Tuition in French	per do.	10 00
" in Music	per do.	15 00
" in Drawing	per do.	10 00
Use of instrument	per do.	4 00
Washing	per do.	5 00

A charge of $3 per quarter will be made for Fuel, Bedding, and other incidental expenses.

All payments for Boarders, semi-annually in advance, for Day scholars, quarterly in advance.

REFERENCES.

Right Rev. C. P. McIlvaine, } Gambier, Ohio.
Dr. H. M. Thrall, }
Henry S. Coxe, Esq., St. Louis, Mo.
Alfred Bledsoe, Esq., Springfield, Ill.
E. Reed McIlvaine, Esq., N. Y.
Richard S. Cox, Esq., Washington City.
Wm. McIlvaine, Esq., Burlington, N. J.
Mrs Richard Douglass, Chillicothe, Ohio.
Rev. Mr. Bonton, do.
J. N. Whiting, Esq., Columbus, Ohio.

Cincinnati.—Mrs. Sarah King, Rev. C. Colton, Judge Este, Judge Burnet, Judge Cilley, Judge McLean, Dr. Richards, Dr. Woodward, Edward Mansfield, Esq., John D. Jones, Esq.

Rev. Wm. Smallwood, Zanesville, Ohio, Rev. Mr. Berry, Cleaveland, Ohio.

Rev. G. W. Ridgely, Chester, Pa.

Philadelphia.—Rev. John A. Clarke, D. D., Rev. Caleb J. Good, Rev. H. A. Boardman, Clem. C. Biddle, LL. D., George Harrison, Esq., Henry J. Williams, Esq., Henry McIlvaine, Esq. Feb. 18—3m

CLAIMS OF THE COUNTRY ON AMERICAN FEMALES.

CLAIMS of the Country on American Females. By Miss Coxe, Author of the "Young Lady's Companion," "The Wonders of the Deep," "The Infant Brothers," &c. &c. 2 vols. roy. 12mo. in fine muslin binding.

For sale in Philadelphia at the Bookstores of Carey & Hart; Thomas Cowperthwait & Co.; A. S. Barnes & Co.; J. Whetham & Son; R. S. H. George; W. J. & J. K. Simon, and H. Hooker. In New York at the Bookstores of Swords, Stanford & Co., Robert Carter; Huntington and Savage; Alex V. Blake; Dayton and Newman; John S. Taylor; Saxton and Miles; and M. W. Dodd. In Baltimore at Armstrong and Barry's, and D. Brunner's Bookstores. Mar. 18.

WHATELY ON APOSTOLIC SUCCESSION.

JUST received and for sale by PERKINS & PURVES, No. 134 Chesnut st.,

The Kingdom of Christ delineated, in two Essays on our Lord's own account of His Person and of the Nature of His Kingdom, and on the Constitution, Power, and Ministry of a Christian Church, as Appointed by Himself, by Richard Whately, D. D., Archbishop of Dublin. Feb. 25—3t.

PHILADELPHIA DIRECTORY FOR 1843.

M'ELROY'S Philadelphia Directory for 1843, containing the names of the inhabitants, their occupations, places of business, and dwelling houses, also a list of the streets, lanes, alleys, &c.; the city officers, public institutions, and banks besides much other useful information.

This day published by EDWARD C. BIDDLE,
Feb. 25—3t. 6 South 5th st.

THE JUVENILE PIANIST.

THE Juvenile Pianist, or a Mirror of Music for Infant Minds. Illustrated by numerous Diagrams and Engravings.

For sale by JAMES K. SIMON,
March 18—4t. Fifth st., above Spruce.

THE SABBATH SCHOOL AS IT SHOULD BE.

THE Sabbath School as it Should be, by William A. Alcott.

For sale by JAMES K. SIMON,
March 18—4t Fifth st., above Spruce.

MEMOIR OF BISHOP MOORE.

PERSONS residing in Baltimore and vicinity, can be supplied with the above valuable work, on application to Mr. D. Brunner, Bookseller, No. 1 North Charles street; who is also duly authorized to receive monies due for copies already delivered.

Dec. 24, 1842. W. STAVELY & CO.

NEW BOOKS.—The Illustrated edition of the Book of Common Prayer, and administration of the Sacraments and other rites and ceremonies of the Church, according to the use of the Protestant Episcopal Church in the United States of America, edited by Rev. Dr. Wainwright, Nos. 1 and 2. For sale by H. HOOKER,
Mar. 11. 178 Chesnut st. opposite the Masonic Hall.

PHILADELPHIA ORGAN MANUFACTORY.

CHURCH and PARLOR ORGANS of every description manufactured on reasonable terms, and warranted in every respect, and by means of the application of certain new improvements which have been the result of several years experiments of a Committee in Europe, appointed for the purpose, a *volume* and equal character of tone can be given to an instrument which the old routine cannot effect.

The necessary arrangements having been made, orders will now be received for making the BASSET-HORN and AEOLINA stops. These are two new reed stops of a superior nature in regard to quality of tone, and keeping in tune, the former more mellow and still more powerful than any usual one—the latter particularly effective in a swell. These can be introduced in any Organ of a tolerable wind arrangement.

Scheibler's *equal vibrating temperament* having been et in the large organ of Zion Church, the 2d Presbyterian Church, and a number of smaller instruments in his city, can be heard and tried.

Small sized Organs on hand. H. KNEUFF,
No. 167 Vine street, Philadelphia.

*** Pianos tuned in the city on the equal temperament. Feb. 11th.

AGENTS TO THE EPISCOPAL RECORDER.

ENGLAND.

Seely & Burnside, 54 Fleet street, London.
Arthur Newling, Ranelagh street, Liverpool.

MAINE.
Bangor, Rev. John West.
Portland, H. Packard.
Saco, John Calef.

MASSACHUSETTS.
Boston, S. H. Parker.
Taunton, Wm. Muenscher.
Newburyport, Moses Merril.
Pittsfield, Rev. Z. H. Mansfield.
Great Barrington, George Pynchon, Esq.

RHODE ISLAND.
Bristol, Lemuel W. Briggs.
Providence, Henry Barton.
Westerly, Rouse Babcock jr.

CONNECTICUT.
Bridgeport, Charles Foote.
Stratford, A. Curtis.
New London, E. Way.
Danbury, Ephraim Gregory.
Hartford, William Long.
Westport, Philo W. Jones.
Newtown, Amariah Beers.
Middlehaddam, D. T. Childs.

VERMONT.
Arlington, Levine Hard.

NEW-YORK.
New-York City, S. Brown, Seamen's Friend Office, No. 71 Wall street.
Brooklyn, F. G. Fish, No. 41 Front street.
South Brooklyn, Rev. Kingston Goddard.
Troy, Henry Rousseau.
Rochester, Charles C. Lathrop.
Lockport, H. W. Scovill.
Palmyra, George W. Cuyler.
Lyons, John Adams.
Hamilton, Rev. Mr. Brayton.
Little Falls, E. M. Griffing.
Centrefield, O. Morse.
Oxford, Thomas T. Hayes.
Plattsburg, James Bailey.
Williamsburgh, A. Dickinson.
Fairfield, Rev. Wm. Baker.

NEW JERSEY.
Swedesboro', E. E. Locke.
Princeton, Stacy A. Paxson.

PENNSYLVANIA.
Bedford, R. McGlathery.
Harrisburg, James Peacock.
Lancaster, John Shaffner.
Meadville, W. W. Dick.
Pittsburgh, H. L. Bollman.
Industry, Rev. W. Adderly.
Marcus Hook, Col. T. Robinson.
Wilkesbarre, Wm. Butler.
Rev. R. B. Claxton.
Reading, Rev. R. U. Morgan.
Greensburg, J. H. Kuhns.
Brownsville,
Bloomsburg, Dr. D. N. Scott.
Newtown, Bucks Co. Rev. Christian Wiltberger.
Mifflin, Juniata Co., John K. Vallance.
West Vincent, Chester Co. Henry Buckwalter.
New London Cross Roads, C. McDonald.
Norristown, Rev. N. Stem.
Erie, George A. Elliot, Esq.
Trappe, Montgomery Co. Rev. George Mintzer.
Williamsport, J. W. Maynard, Esq.
Schuylkill Haven, Rev. G. C. Drake.

DELAWARE.
Wilmington, John B. Lewis.

MARYLAND.
Baltimore, Noah Ridgely No. 15 South Howard st.
West River, Rev. Wm. F. Chesley.
Annapolis, Claude & Hammond.
Bladensburg, B. O. Lowndes.
Piscataway, I. H. Monroe P. M.
Frederick, Lewis Medtart.
Hagerstown, William Stewart, Bookseller.
Salisbury, B. J. Dashiell.
Princess Ann, W. W. Johnston, Esq.
Upper Marlborough, Rev. Jos. Trapnell.
Lower Marlborough, James Harrison.
Good Luck, Rev. George L. Mackenheimer.
Petersville, Rev. Olcott Bulkley.
Chestertown, Dr. P. Wroth.
Montgomery County, Brice Selby, Esq.
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